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ALAIN DANIELOU

YOGA

MASTERING THE SECRETS OF
MATTER AND THE UNIVERSE

YOGA

"It is by studying the microcosm that we can understand the macrocosm; it is through our own impermanent being that we can reach the Universal Being. It is in the cavern of our heart that we can realize the immensity of spaces, and by controlling our own vital rhythms that we can escape the power of time. It is by reaching the source of life that we can escape the power of death. It is by exploring the unknown spheres within ourselves that we can visit the celestial and infernal worlds."

— **The Author**

One of the most distinguished living Orientalists, Alain Daniélou spent more than twenty years in India studying music and philosophy with eminent pandits of the Hindu tradition. In this book he gives a fully authentic account — based entirely on original published and unpublished Sanskrit sources — of the methods of Yoga in its different forms, including techniques of the more challenging "left-hand" paths. Of special interest is his insight into the unique requirements and capacities of today's aspirant and the specific practices appropriate to **Western students**. Daniélou is also the author of the acclaimed ***Gods of India, Shiva and Dionysus***, and ***While The Gods Play***.



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ALAIN DANIELÉLOU



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Rochester, Vermont**

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Author's Note

This short exposition of the principles and practice of yoga, compiled from the teachings of many of its living exponents and from published and unpublished Sanskrit sources, is fully authentic in its account of the aims, methods, and different forms of yoga. It explains the technical processes by which, according to the doctrines of yoga, the subconscious may be brought under control, the senses overpassed, and modes of perception obtained which lead to remarkable achievements both spiritual and intellectual. The book will interest not only the mystic and student of the occult but also the doctor, the psychiatrist, and the anthropologist.

Much of the information in this book is given in mandatory terms, but the majority of the exercises described are not for the amateur. In some cases their practice will be harmful, even dangerous, if attempted without the guidance of a qualified teacher. This warning must be emphasized.

The small numerals which follow the many quotations from Hindu scriptures refer to the original Sanskrit texts, which are reproduced in Appendix E.

The author was born in Paris and lived in India for over twenty years, devoting himself to the study of ancient Indian culture and becoming a leading European authority on Eastern philosophy, religion, and music, on which he has written several books.

To all the yogis whose teachings and writings have been here condensed, he offers his humble respect.

—*Alain Danielou*

Introduction

Yoga and the Age of Conflicts

According to the ancient cosmological theory of Shaivite Samkhya, of which yoga is the experimental method, there is no aspect of the Universe that is really separate from the rest which cannot be taken as the point of departure to discover the All. Any form in the animate or inanimate world can be the door through which we can be released from the world of appearances, and any mode of action or inaction can be the means of spiritual experience. Yoga aids us in finding the least guarded points in our imprisoning envelope, the levels at which contacts with other worlds can be most easily made, and the most rapid methods for attaining freedom. Only when realization of the universality of contact with the supernatural has permeated our being, only when we have freed ourselves from all narrow-mindedness, from our superstitions, beliefs, social, and moral ties—seeking to recover their original purpose, from the point of view not of blind faith but of luminous knowledge—can we fruitfully approach those practical methods that facilitate the discovery of the Invisible but do not admit of error, hesitation, or useless senses of decency or prejudice.

The progress that can be made by yoga methods on the way to discovering the nature of the world and of beings is so astounding that the slightest false start, the least tie binding the apprentice to the earth, puts him in danger of falling. For this reason, it is unwise to practice yoga methods without the guidance of a qualified teacher. It is not the practice of yoga that is difficult, but the preparation needed before starting on this great adventure.

The apprentice's preparation for clearing the space that separates him from the world of gods and spirits is as scrupulous as that required for organizing a trip to the North Pole. He must train himself mentally and physically and must forget nothing, since this journey is difficult and necessitates the total abandoning of the familiar world before making the jump towards an unknown universe, which is not the universe of life, but of eternity. We inevitably perceive the outer world through the intermediary of the senses, which are narrow portholes allowing us a fragmentary and deformed glimpse of the reality outside. Even if the great cosmos is reluctant to reveal its secrets, however, there is another cosmos within us, from which we are not separated by the same barriers. If we wish to try to understand the secret nature of things, we must seek it within ourselves, where the limitations of the senses do not interpose between our consciousness and our perceptions. It is by studying the microcosm that we can understand the macrocosm; it is through our own impermanent being that we can reach the Universal Being. It is in the cavern of our heart that we can realize the immensity of spaces, and by controlling our own vital rhythms we can escape the power of time. By reaching the source of life, we can escape the power of death. By exploring the unknown spheres within ourselves, we can visit the celestial and infernal worlds.

The yoga method explains procedures and techniques for exploring ourselves and for controlling the mechanical process of life functions, through which we can even dominate the forces of Nature, acquire magical powers, and enter into contact with celestial beings and various aspects of the transcendental world. Of these techniques, some are more or less easy, others more or less dangerous. Some are more appropriate to certain people; in certain periods; in certain countries; to certain races, ethnic, or social groups, to certain temperaments and ages of life. The most widespread are those whose teaching is more easily accessible, but these are not necessarily the most efficacious. Some yoga techniques may only be taught with great caution and with a competent guide, since they can affect the whole vital equilibrium.

The adepts of certain forms of yoga affirm that most of the techniques appropriate to other ages are impracticable in the age in which we live, in which life is too short to bring them to fulfillment. The methods they propose as most suitable for the modern age can only be taught secretly, since they sometimes contradict religious and ethical concepts and taboos which are inherited from past times but whose value few individuals are mentally free to challenge.

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Understandably, Nature uses every means to oppose the methods through which man may become his own master. The closer a technique brings us to the magical powers of yoga, the more it is necessary to mistrust the obstacles and dangers that arise all around. Nature seeks to hold life and opposes any overstepping of its limits, using many tricks to deviate the methods devised to escape her and transforming them into new ties that allow her to keep man in her power. This is, in fact, the history of all religions, which, starting from an effort to free man from the world's dominion, become fetters that bind him even more closely to it. This is why the god-hero Krishna says in the *Bhagavad Gîtâ*, "Renounce all laws of ethics and religion, and take refuge in me alone."

We live in a moralistic age. Many minds, little inclined to admit the existence of a god or of any form of survival, are nevertheless convinced that certain actions are in themselves good or evil, without quite knowing what they mean by these terms and where such a notion of ethical values should logically lead them. What we call *virtues* are really only *techniques*, which have a value only insofar as we are aware of their scope and seek to attain the results to which they lead. All forms of yoga require physical and mental control, but in every case there are two methods: abstinence and moderate use. In the current age, the second method is the one that is considered efficacious. Asceticism is a powerful weapon in overcoming obstacles, even the most important weapon in certain ages of the world, when the yogis conquered heaven by their ceaseless austerities. In our own time, however, man does not possess the necessary strength, and risks destroying himself before attaining his goal.

Yoga is often spoken of as though it were a system of exercises, physical culture for the mind and body. This is true to a certain extent in the preliminary stages connected with Hatha yoga. Although it is absolutely unnecessary to utilize this training to attain the highest forms of realization, it is such a great aid, such a useful preparation, that there seems no advantage to be had in neglecting it.

The realization of Râja yoga, the Royal Path, which traditionally takes over from Hatha yoga on the road towards spiritual realization and supernatural powers, is in the Age of Conflicts—the Kali Yuga, in which we are now living—reserved to the privileged few. It requires a dedication, will, self-control, and readiness that seem almost unattainable and which are, in all cases, beyond the reach of most people. In our own time, therefore, it is essential to teach the more accessible, more rapid, and more efficacious forms. If these

are, at the same time, also more dangerous, it must be considered that we live in a difficult age and that it is even more dangerous for man to neglect his spiritual destiny or to waste the precious time he has in enterprises that will never bear fruit unless he seeks the true goal of human existence, however perilous the path. The more he penetrates into the Age of Conflicts, the more man attaches himself to illusory material values, from which only passion has the power to tear him away. Thus, by utilizing the power of eros but changing its object, man can manage to rise above himself by means of a kind of psychological artifice. Because of this concept, since the end of the Indian Middle Ages many theoreticians of mystic love have flourished, many poets expressing in the most vibrant terms of love their passionate attachment for the goddess or for divine incarnations, which are both god and man.

Music, dance, ecstatic techniques, and rites of worship are useful aids to these outflowings of mystical passion and thus find their place among yoga techniques. One of the practices of this path of divine love is Mantra yoga, meaning *japa*, the rhythmic repetition of symbolic formulas called *mantras*, whose outer meaning is associated with the name of the heavenly lover, while their technical significance is on another level entirely. In this case, love is used as an impulse in order to accomplish the magic rite.

The mantras may be pronounced aloud or may be merely murmured or repeated mentally. The number of repetitions is generally in cycles of 108 (double the number of beads on a Catholic rosary). The most simple and best known of these mantras is the igneous mantra "Ram," representing the power of light, the ray guiding introspection in exploring the mind. The magical pronunciation of this mantra is "Rang," and its form is associated with that of the god-hero Rama, the incarnation of duty. Another mantra is "Krishna" ("obscurity"), which is also the name of the incarnation of love.

The path of physical love is a different technique. In the yoga of divine love, the feeling of desire is transferred from a human object to the divine object and the act of love is utilized as a rite. It is the object of human love itself that is divinized, in which the true nature of the living being, image of the divine being, becomes perceptible. There is no human being who, in the act of love, does not forget himself, his interests, his reason, logic, and vanity. The force that tears him from himself is utilized by an appropriate technique to carry the adept into another world. He then wakes on another shore, like a man confined in a cave plunging into a dark torrent, who, after a moment's struggle and anguish, finds himself suddenly freed on the sunlit shore of the sea.

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Drunkenness and certain drugs such as *Bhang* (a drink made from Indian hemp) can be used for the same purpose* but require the observance of very strict rules to avoid making them dangerous to mental balance.

“Shiva, the Terrible God, teaches in the doctrine of the left hand that man’s spiritual progress is only possible with the aid of the very things that are the cause of his downfall.” (*Kularnava tantra*)

Practices utilizing physical love as an instrument of spiritual realization are usually connected with the cult of the goddess and are explained in the Tantras, books which are mostly kept highly secret. The Tantras state that in the Age of Conflicts, these are the only efficacious methods for freeing oneself from the bonds which tie mankind to the ceaseless cycle of life and death. The Tantras recognize that these techniques are dangerous and difficult and that they are sometimes in conflict with the laws assuring social order and the material interest of the family and the state. Such techniques can therefore only be taught to an apprentice whose desire for spiritual progress is sincere and whose will to detach himself from human bonds and ambitions is lasting.

Chastity, if real, is a means of accumulating considerable energies which are essential in certain forms of yoga. In order to suspend the sexual functions effectively even while dreaming, a special diet is necessary, together with highly methodical physical, mental, and breathing exercises. Like all disciplines tending to suspend the use of a physical function, chastity has a positive value only when it continues without a break and without physiological reactions or mental stress. The forces of one of the most important vital energies can then be stored and used to develop certain magical powers or for some other purpose. One of the prime effects of real chastity is to give the body and face of the yogi an adolescent appearance and grace, even at a very advanced age. In practicing chastity, the yogi finds an immense and immediate benefit; but if you were to tell him that abstaining from certain pleasures without using any of the techniques that make such abstinence effective is a means of gaining something on the spiritual level or of pleasing a god, he would smile at such an infantile superstition.

As in the cases of the yoga of divine love and common forms of Mantra yoga, the first degrees of Tantric initiation require no particular qualifications and are forbidden to no one. These forms of yoga are thus open to all people of all races and all countries. For each form of

* Smoking hemp is forbidden in yoga, since this practice interferes with the respiratory functions.

yoga of the left hand (methods that make use of sex and drugs) there is also a right-hand form, but the choosing of one or the other is a matter of individual aptitude and temperament. We all have weak points which prohibit certain exercises or enterprises.

The goals yoga allows us to reach are more important than any temporal realization. We cannot therefore hope to make the practice of advanced yoga techniques a pastime. It is a job that requires the concentration of all our energies, as well as favorable environmental circumstances, and the same goes for the preparatory exercises. If done correctly, the practice of Hatha yoga exercises, breath control, concentration, gestures, actions, etc. presents no drawbacks and is a useful preparation for all other forms of yoga. Most of the exercises can be practiced by persons with other interests and duties who can dedicate one or two hours per day. Certain forms of japa (mantra repetition) can be practiced at any free moment. After these preparatory exercises, one feels purified, detached from many fetters. This makes it easier to decide whether to dedicate oneself to more advanced experiences, which could, however, require a fundamental change in one's way of life.

The main difficulties in modern life are to unite the conditions of calm, solitude, and leisure which are appropriate for practicing concentration and to have the aid of competent guides for the first steps of the journey. These conditions can be more easily obtained in India, because India has remained more faithful to certain ways of life. On principle, however, there is no objection to recreating the ideal conditions for practicing yoga in other countries. In order to be propitious for the magical realizations of yoga, the ground must be sanctified by rites, the presence of the gods invoked, the divine work worshipped in all its forms of animate or inanimate existence. The place must also be purified by the presence of certain plants, certain beings, and certain objects, and by gestures or symbolic mudras accompanied by special mantras.

Among yoga masters, opinions are divided about the paths to advise aspirants of the modern age. As is the case for all methods of individual progress, the true one is different for each. There are no two identical individuals, no same stage of development, so that it is not possible to standardize forms of education or spiritual progress. All that is necessary is for the apprentice to see open before him the various paths that could lead him to his goal so that he can have his own experience and, finally, make his own choice. No one can do more than give suggestions or simply indicate the various possibilities. What is important is to show him the various methods that exist and goals that can be attained, together with an indication of the various paths to take. The idea that there are always many ways of reaching the same goal

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is considered so evident in Hindu thought as not to need mentioning. It is not at all the same in those countries where dogmatic religions have done their best to reduce the multiple paths of knowledge to a single—and often dead-end—track.

The few methods mentioned above are not the only ones. There are many others that the apprentice can take up which will help him, more or less rapidly, to open a way to the unknown and sublime regions of his own inner being.

During the final period of the *Kali Yuga*, in which we are now living, the ways of knowledge and realization open in a surprising manner, as can be seen in the field of science. Yoga texts confirm that experiences that required years in other ages can be realized in a few months in the Age of *Kali*. For each of us, the question is to choose the right path and to beware of the tricks that would lead us astray, since “the gods are not pleased when man attains knowledge.”

The Techniques of Yoga

The essential characteristic of yoga philosophy is contempt for the intellect. We approach the Divine through sensual experience, which is basically not distinct from the experience of divine union, much more than through the abstractions of thought.

The Christian dualistic concept of the human being as divided into body and soul, by denying the divinity of the body and not differentiating sufficiently soul and intellect, tends to deliver man to mental slavery, absurd theological speculations, and arbitrary moral disciplines, which are the most effective means of keeping him enslaved and preventing him from approaching transcendental reality.

In order to comprehend yoga and its techniques, it is essential to remember that the incessant movement of cerebral thought constitutes the fog hiding the Divine from us. The pleasures of taste, smell, touch, sight, hearing, and sex can, on the other hand, lead to the perception of divine harmony through beings and things. We are very close to the Divine in our moments of enjoyment, love, and contemplation of beauty. If we wish to go still further and perceive the inner harmony that presides over form, it suffices to go beyond the senses. It is in our own body, at the very source of enjoyment and not of thought, that we can attain the creative principle of the world. Corporal, not mental, techniques allow us a foretaste, at the very bottom of our being, of that Absolute of which we are merely fragmentary manifestations, since “the space inside the jar is not by its nature distinct from the immensity of space.”

Yoga methods may appear surprising or even shocking to the Westerner, imprisoned as he is in his concept of the superiority of

the intellect, who finds it somewhat difficult to understand that enjoyment, whatever its form, if not the realization of the divine, is a prime image of it, and that it suffices to go beyond pleasure in order to find bliss.

Pleasure and love are the way; they are not the goal. It is necessary to go beyond them to reach it. Cerebral thought, on the other hand, is the obstacle, that centripetal organ which makes each of us the center of the world and prevents us from giving ourselves up and finally dissolving in the perception of the beauty of forms, then cosmic harmony, and finally the creative thought. Shiva is the principle of centrifugal force, by means of which all life, all form, every cosmic system, dissolves in the endless immensity of the Divine.

The Sources of Yoga

A certain perception of the supernatural world seems to exist sometimes among animals, whereas with man, the idea of an invisible world, with beneficent or evil presences acting in the perceptible universe and perhaps guiding its destinies, has become a constant preoccupation, leading to rules of behavior, taboos, and "ethics." As a result of this anxiety, from the very earliest times, it appears, mankind has developed those concepts known as animistic. Animism, which attributes a conscious presence, or "spirit," to all things, was and remains the basis of all religions, all rites, and all superstitions. "Rite" is the name given to apparently gratuitous actions, considered to please a "divinity," which are part of our customs, cult "practices" peculiar to the society to which we belong by accident of birth, whereas all the ritual acts not recommended by the magicians or priests of our own social group are called superstitions. However, in both cases we assume that it is possible to pacify, flatter, and make beneficent certain mysterious and invisible entities by means of given actions and conduct. All of us, believers and unbelievers, Christians, Muslims, Buddhists, Hindus, or whatever, are still animists. We worry about lucky days and use gestures, rites, and prayers to avert fate or to be in a state of "grace" or to have our "sins" forgiven.

Modern religions have reached an extremely simplified concept of the supernatural by seeking to reduce everything to a single personified being, a single god resembling somewhat the chief of a tribe. Such a simplistic notion does not correspond to our perception of the supernatural nor to any metaphysical possibility. This is why even under so-called monotheism, the need for the supernatural

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finds expression in innumerable forms: images of saints, angels, demons, virgins, holy places, prophets, books, sacred objects, relics, horoscopes—always a search for signs assuring us of the benevolence of the terrifying world of spirits. We attribute a magical value to actions, and, according to whether they are considered good or bad, they are believed to have consequences for our happiness in this world or in another, which is imagined in various ways.

The “ethical” value attributed to certain actions is often based on social concepts derived from forgotten civilizations and can in no way be justified in our own. Such values become purely conventional and vary indefinitely from one country to another. In no respect do they correspond to any so-called natural law. The only constant is the creation of a circle of taboos, originally connected with necessities of a practical order, whose observance, we are assured by our magicians or priests, will keep far from us the destructive force of evil spirits.

In those religions which have remained truly animistic, spirits are present everywhere and in everything, and the fear of displeasing them can in the end become a ceaseless preoccupation. The instinctive sense of the supernatural is more developed in these primitive religions, which recognize no dualism of God and the world, since for them the whole universe is permeated by the Divine, of which it is the form and expression.

To all appearances, it was in an animistic world in which the concept of the supernatural remained confused and diffused, felt rather than rationalized, that there developed what was to become the greatest phenomenon in the history of human thought: the Shaivite revelation. According to the chronology of the Purânas (ancient chronicles), it was towards the sixth millennium before our era that he who among the gods presides over life and death revealed to mankind the means to pass beyond the limitations of sensory perception and to know by direct and extra-sensorial experience the subtle nature of the natural apparent world and its transcendental aspects, which are the gods and spirits. The technique of this experience is called yoga (“the bond”), of which our word “religion” is a translation.

The name of this god is not usually spoken, just as one does not say the word “tiger” in the forest. In a now forgotten language, he was called Ann, and later on was given the title of Shiva (“the benevolent”) or Shambhu (“source of peace”), Shankara (“the pacifier”), or Maheshvara (“the great lord”), but also Bhairava (“the terrible”). Much later, the Greeks called him Dionysos (probably “the god of

Nysa," from the name of the mountain in India where his emblem was worshipped) or Bhacchos (from the Sanskrit bhakta, "the participant"), a name which was given both to the god and to his adepts.

Shaivism seems to have been the main source of religious thought in the Indo-Mediterranean world before the Aryan invasions. The methods of spiritual realization which it has handed down to us in the form of yoga techniques appear as a unique contribution in the history of religions and are still the conscious or unconscious basis of any true inner research.

The teachings of yoga and the Shaivite conception of the world have survived barbarian invasions and dogmatic religions in more or less dissimulated forms, only to reappear whenever mankind once more takes up true spiritual research. After the disaster caused by the northern invasions to the Indus civilization, as to the civilizations of Sumer and the Minoan world, Shaivism reappeared in India, just as it did later in the Dionysiac cults of Greece and the Mediterranean. It would be impossible to underestimate the role it has played in the conception of rites and customs of all later religions. Even when motivated by partial information, the interest aroused by yoga and Indian thought may be an indication of a return to Shaivite-Dionysiac concepts in the unquiet world of today.

Shaivite thought was the first to rationalize the indivisible thought-matter-life complex, and sought to define the connections, relations, and interdependence between the aspects of the world appearing to the senses and those that escape our direct perception, which we term supernatural although they are no less real than the former. Knowledge of these relations can lead us to understand the nature of the laws governing the universe and life's *raison d'être*. Shaivite philosophy reveals a profoundness of mind which refused to dogmatize or systematize conclusions further than observation would allow them to be verified. Every effort was aimed at developing the human mind's means of perception, of which yoga techniques became the basis. The most thorough, ceaseless experiments resulted in the attaining of conceptions and definitions of the visible and invisible world, which can always be adjusted and amended as often as observation or perception contribute new elements. This approach, which we would nowadays call scientific, has always been a basic criterion of Indian thought in all periods of history. And, despite the sectarian religions such as Vedism, Jainism, Buddhism, Islam, and Christianity, no dogma has ever been allowed to stop the evolution of thought and investigation.

The nature of the Divine and of the universe, which is the expression

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of divine thought, lies beyond the comprehension of the human brain. We can only seek to define certain manifestations of this thought as expressed in the humanly perceptible aspects of the world. We can, in fact, only perceive its reflection in those things which our senses and mental structure allow us to apprehend. For this reason, all our knowledge is expressed in "symbols," or apparent forms revealing an aspect of general principles. Two great symbols serve Shaivite cosmology as a basis: fire (agni) and the phallus (linga).

Later religions have mostly left aside research into the indissoluble relation uniting thought and the appearance of matter, as well as research into the continuity between the transcendental being, the subtle being, and the physical being. They have increasingly limited themselves to establishing a consolatory fiction aided by simplifications at a human level, claiming to impose divine sanctions in the context of human institutions. As a result, they are doomed to failure on the level of knowledge and thought and are largely opposed to any true human progress. Atheistic science has managed to escape from them, but with dangerous consequences, since it tends to base itself on the evidence of the senses, whose limitations hide the deep and immaterial nature of the world. All religions, however, have inherited in their concepts and philosophy more or less deformed or defaced vestiges of Shaivite thought and symbols. Shaivism is the fundamental, original basis and most profound form of all religion.

The religions that can be observed in the contemporary world appear to be a collection of beliefs, rites, and social and moral concepts, each tied to a particular civilization and usually founded on the "revelations" of a prophet who, in varying degrees, is considered to be the incarnation of a divine being. Each of these religions claims to be the only true one, to have been revealed in its entirety at a given moment of history, and in doing so seeks to dissimulate or to forget its sources, the religious climate in which it was born, and the amazing antiquity of religious experience.

Frozen in a dogmatism whose concepts could only be justified at a certain period, or in a moralism of a purely social and conventional order, religions have, to a certain extent, ceased to be a search for the supernatural, a patient, careful, slow progress towards an approach to the unknowable, towards a perception of the profound nature of the human being and creation. The search for truth and for transcendental reality, like all true research, cannot admit any dogmas or other inflexible principles, but requires a method; and it is precisely the patient development of this method that is the

purpose of yoga. By means of yoga and its methods, all religions can find once more their foundation, their logic, and the reason for existing. If, putting all sectarianism behind us, we were to seek the origins not only of religious feeling, but of the very forms, rites, techniques, and practices of the various religions, we would find a profound unity.

A more detailed historical study shows the unity of the great religious movements in the proto-history of India, the Middle East, and the Mediterranean, from which all later religions appear to derive. The derivations can only be explained as simplifications, the more or less arbitrary "reforms" of a supernatural experience coming from the dawn of time, which is infinitely more complex and more evolved. Progress in the physical sciences seems to correspond to an equivalent decline in metaphysical knowledge.

It was the relatively primitive northern invaders who broke the great Indo-Mediterranean cultural unity of proto-history, and it was on the rubble of that ancient culture that the new religions of the modern world developed here and there. The great Shaivite-Dionysiac religion which reigned over the Indo-Mediterranean world lies still at the source of our rites and beliefs. Its more abstract and developed methods and concepts, however, were, with some difficulty, maintained throughout the centuries only in India, in secret forms which even today are the prerogative of the initiate.

Yoga techniques, which are one of the main aspects of Shaivism, are in fact the original rational sources, from both realistic and psychological standpoints, of all rites and all religious practices as well as of all mystical perception. For the Westerner, they represent in no way the discovery of an exotic new world but simply a return to knowledge we have lost, of which our modern religions can only give us fragmentary elements, stripped of their chain of logic and method.

Yoga represents total religion, since it does not exclude the metaphysical from the physical and mental levels and does not fundamentally separate matter from thought. Its method embraces all knowledge; the structure of the apparent world; the formation of thought; the role of energy, which gives birth to both; and, beyond, the energetic and creative power that gave issue to the world. Through the method of reintegration, it allows us to penetrate the forms and secrets of matter and of the universe, to perceive the nature of consciousness and mental thought, and to attain union with the subtle forms of the being at various levels, leading us up to the apprehension of creative thought, which we call divine.

Historical Sources

The Purânas are the sacred books of the Hindus, similar in structure to the Bible and containing an enormous mass of information: genealogies, histories of gods and heroes; treatises on art, science, ritual, and magic; philosophical teachings, and so on. There are eighteen principal Purânas and eighteen secondary Purânas. These highly important texts, containing knowledge from the most ancient times, have often been adapted and supplemented by new chapters.

Most of the Purânas must have existed in the ancient agglutinative languages of India, from which the Dravidian languages of Southern India probably derive. The Purânas were translated into Sanskrit and other languages relatively recently, at a time when the ancient cults, and Shaivism in particular, were finally reintegrated into Brahmanism. The translations of the Purânas into the modern Dravidian tongues of Southern India, such as Tamil and Kanada, are often older than the translations into Sanskrit.

The Vedas, the texts of the Aryan invaders, fulminate against the worshippers of the phallus and the forms of Shaivite cult. More than two thousand years were required before the religion of Shiva, which remained the religion of the Indian people, was tolerated and then integrated into Brahmanism. Today, Shaivite concepts of spiritual life and Shaivite yoga techniques are once more considered in Hinduism as the highest forms of religion and thought. In monastic life, the highest degrees of initiation are always Shaivite in character, as is the case in Mahâyâna Buddhism and even Islamic Sufism, which is derived from it. Only Christianity, by means of inquisition, excommunication, and horrible massacres, eliminated all the sects that preserved the secret of knowledge. Thus deprived of its soul, it allowed the incoherent developments which are now leading mankind to destruction.

The data given by the Purânas on the religion, philosophy, rites, and holy places of Shaivism have been confirmed by archaeological research into the period that can be termed Indian proto-history, running from the sixth millennium before our era up to the birth of Buddhism, in the fifth century B.C. These data are not limited to Indian territory but cover the "seven continents." The sacred places mentioned are often difficult to identify, although usually they have been preserved by later religions, as for example Mecca (Sanskrit: Makheshvara), whose "blackstone," mentioned in the Purânas, was an emblem of Shiva.

Apart from the Purânas, which are histories, the basic aspects of Shaivite philosophy, rites, and symbols are found in numerous other works known as Âgamas and Tantras. After the reintegration of Shaivism and yoga into Brahmanism, several technical works on yoga were written in Sanskrit. These will be dealt with below.

The Incarnation of Shiva

The Purânas present the god Shiva under various mythological, philosophical, or symbolic aspects. Shiva is Creator and Procreator; he is also the Destroyer of the world. His appearance in human form to teach man the secrets of creation, the rhythm of life, the means of realizing the aims of life, the techniques of yoga, the secret of the arts, and so on is the first example of the concept of an incarnate god. Until then the gods had been invisible spirits, occasionally imagined in anthropomorphic terms. The theory of incarnation, of god made man, is essentially connected with Shaivism and was taken up by many later religions, whether expressed as an incarnate divine person (the gods) or as an incarnate word (the prophets), according to whether the divinity is conceived in the form of Person (purusha) or Word (shabda).

In the Hindu cosmological conception of the world, the universe is merely energy (shakti); matter is only appearance; and everything that exists can be reduced to a balance of forces creating substance; a centripetal, concentrating force called Vishnu; a centrifugal dispersive force called Shiva; and a resultant giving birth to the circular movement of the stars and atoms, or matter, called Brahmâ.

There is no essential difference between spiritual and material forces, thought and matter. The universe is a divine thought, a dream perceived as reality. In the play of creation, the role of human beings is that of witnesses, whose consciousness perceives as reality what is only a divine dream. Dimension, substance, and time are merely relative values born of our vital rhythms and the limitations of our perceptions. This is extremely important, since we can thus comprehend the possibility of certain powers sought through the practice of yoga, such as perception beyond ordinary time, in the past or future, and beyond apparent dimension, in the infinitely great and the infinitely small. In itself, an atom is as vast as a solar system, which in turn is only great or small according to the relative level of perception. Similarly, absolute time, which we may call eternity, exists only in the present. The concept of past and future is merely a walk in a given direction through eternally simultaneous and ephemeral events. The order may well be changed or reversed. Indeed, in the appearance of relative time (as opposed

to the reality of eternity), the present does not exist and is merely an imperceptible moment between past and future.

Yoga teaches us how, by reducing mental activities to silence and controlling the vital rhythms determining relative time and space, we can remove ourselves from time and dimension and perceive the past and the future, the infinitely great and the infinitely small; master the vital energies oriented to the survival of the species, which hide our transcendental nature; and become aware of the secret reality of the apparent world, escaping those laws by which nature keeps us enslaved.

It was with the yogi's concentration and inner vision that the sage Valmiki was present at the events of the Râmâyana, which he describes in his great poem. It was through vision beyond dimension that the scholars of ancient India described the structure and nature of atoms, which are kinds of solar systems where space has another dimension and which are as vast as the planetary systems. Through this inner vision, too, they discovered the nonexistence of matter, which in the last analysis is only energy, tension, and movement.

The Nature of Shiva

Shiva is the force of expansion in the world and is thus the energetic source of existence and principle of life, but also, since expansion ends in complete dispersion, the principle of dissolution and death. Everywhere and in everything, whatever causes life and death reveals Shiva's nature and is his "sign."

Space (*ākāsha*) is only a nondimensional and indeterminate possibility (*avakāsha*), identified with the Brahman (neutral immensity). All polarization and localization, every relation implies the apparition of time, together with space. Space is a symbol of Shiva (*ākāsha linga*), while time appears as the origin of all existence: Shiva is called *Mahâ kâla*, transcendental time, meaning eternity, and *Kâlî*, the power of time which destroys all things, is his energy, or *shakti*. By pulsation, by rhythm, primordial energy becomes matter, light, sound, or life. Matter is illusion: only energy exists, an energy giving birth to the vibration, rhythm, and movements that create the appearance of matter, of atoms and the universe, as well as perception, mind, and thought.

By means of rhythm Shiva gives birth to the world of form, and for this reason he is represented dancing. Movement and gesture are the first forms of communication, while dance (*natya*) and mime (*abhinaya*) constitute the first language, appearing before speech.

Shiva, the source of time, is the principle of existence, of life

itself. He is the procreator of the world, and his sign is the organ of procreation. In man, his symbol is the phallus standing erect in the vulva, representing the energetic possibility of matter. In Shaivite thought, nothing is the effect of chance. It is not decreed that just any organ be taken as a symbol; the organ has that particular form because it represents the source of life. The true symbol is the expression of a universal law, not a conventional attribute. In man, the vital energy issues from the organs of procreation. By going back and using his own inner effort, directly to the source of life, the yogi, or adept of yoga, takes control of that energy and becomes master of his own destiny.

The teaching of dance and music, as well as the science of yoga, is attributed to the revelations of the god Shiva. In all Shaivite tradition, and in its Western heir, the Dionysiac tradition, the search for knowledge and wisdom lies in the practice of the dance and in controlling those basic forces which assure the continuity and transmission of life in living beings. The tradition of some of these practices can be found in the Tantric rites and kirtana of India, the sacred frenzy of the Hindu bhakta (bacchants), and even among the dervishes in Islamic countries.

Everything in the natural order, in the domain of prakriti (Nature), is oriented towards the continuation and evolution of life. The essential function of every living being is procreation. In Nature's plan, the act of procreation is the accomplishment, the *raison d'être* of each individual, the individual never being more than one link in an infinite chain. It is the chain that is man, and not the link. Man is merely the bearer of his sex (linga dhara). The phallus, the instrument of procreation, is the symbol of the procreator, the very sign of the divine. In less abstract religions, it is sometimes replaced with the notion of "Father," the "bearer of the linga."

The divine state is a state of joy, of immense happiness, and it is in the sexual act that our power of enjoyment is concentrated, through which, for a moment, we participate in the bliss of the divine state. Enjoyment and pleasure are the states in which mankind is closest to the divine being. The opening to the origin of life lies in the region of the sexual organ, which is the source of life, where the highest potentialities of the subtle body are concentrated.

By patient effort, the yogi explores the centers of his subtle body. Descending gradually within himself, or rather reascending to the source of life—the most abstract, the most disincarnate center of his being—he becomes the master of his vital energies, can escape the slavery of nature and the senses, and perceives the nature of the world and of the divine being, which are not fundamentally separate or distinct.

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In the symbolic legends of the Purânas, Shiva is represented under many aspects, sometimes as a lustful adolescent wandering in the forest and seducing the sages' wives; sometimes as indulging in perpetual coition with his wife, or Shakti, sometimes as scattering the members of his mistress Satî on the ground, of which theme the myth of Osiris is a variation. By the rhythm of his dance, Shiva gives birth to the world. By means of yoga postures, he creates the various sorts of beings. He retires to his mountain paradise and there practices yoga for thousands of years. With the lightning of his third eye he blasts those who disturb his meditation.

The gods requested Shiva to beget a being who would be able to destroy the spirits of evil. No being can withstand the god's burning sperm, which fell into the mouth of the fire and into the waters of the Ganges. Thus Skanda (the jet of sperm) was born, of unrivalled beauty. He is known as the Adolescent (Kumâra), because he is always sixteen years old, and also Kârttikeya (son of the seven Pleiades, who raised and nourished him). Most of the Greek legends about Dionysos are a mixture of the myths of Shiva and Skanda.

Skanda is the leader of the gods' army, which is his only bride. His cult is forbidden to women. He is the protector of homosexuals, who are considered privileged and beneficial beings. Having terminated his warlike mission, Skanda retires to a mountain. The mysteries of Skanda are highly important for us, since they explain certain aspects of the cults of Osiris, Dionysos, and Bacchus.

Controlling the Vital Energies

Without knowing and keeping under perfect control the energies governing the vital process, it is impossible ever to exceed the limits of the physical body. The more an energy is essential to the maintaining of life, the more it blinds and deceives us, thus protecting the vital functions from dangerous interference. Furthermore, the instincts and vital rhythms can only be operated on and mastered by utilizing a precise and difficult technique. This technique is called yoga.

The yoga adept, or yogi, seeks to reascend to the source of the fundamental rhythms and most powerful instincts, which keep us rigorously dependent on nature. Through his knowledge of the emotive regions which house the vital instincts governing the functions of body and brain, the yogi gradually becomes capable of controlling his vital functions. His point of view differs profoundly from the moralist's, since he considers that by neglecting or ignoring certain psychophysiological factors, one is surely condemned to be their slave. The instincts thus bind the subtle body to the body of

flesh, imprisoning us in a net whose knots are so strong and complex that, without the appropriate technique, it is impossible for the human being to escape from his physical envelope and leave behind the circle of individual and collective instincts which assure the continuity of physical life.

The yogi keeps aloof from emotional and sentimental outbursts. He lives with cold logic and is only interested in the technical possibility of superhuman realization. His physical functions need to be balanced so that he can control them still further and exceed their limits.

“O white Arjuna! This yoga is not attained by him who eats too much, nor by him who abstains from food, by him who sleeps, nor by him who keeps vigil. This yoga which destroys pain is attained by him who eats and lives properly, whose every action is regulated by reason, whose sleep and waking are balanced.”¹

Yoga, the Method of Identification

“The innumerable forms of philosophy, of dialectics, of linguistics enclose the spirit in the net of bookish knowledge and divert it from true knowledge.” (*Yogabīja Upanishad*, 8)

All knowledge of a perceptible or intelligible order is necessarily founded on experience. A conception without the corroboration of experience remains vain speculation, and it can never be known whether it corresponds to reality or not. The range of our knowledge is thus limited by the extent of our perception, and in all directions in which we can extend our field, new horizons will open to our cognitive faculty. The instruments developed by modern science have pushed forward the limits of knowledge in the field of physical perception, but the means of investigation used by experimental science cannot do other than continually fall back before the limitations of the external power of the senses. Powerful as they may be, they can never aid us to reach what is, by nature, outside their scope.

Although Hindu philosophers consider that all knowledge is founded on experience, external perception does not necessarily constitute the only true form of knowledge. The sole means for man to obtain absolute knowledge of an object is to identify himself with that object, to become that object. Not until he is one with the object can he know it as it is and not merely as it appears. Such is the meaning of the word “yoga”—“identification.” By identifying himself with the divinity, the yogi realizes what he calls “reintegration,” meaning a return of the fragmentary being to the Total Being, a return which is the final goal of all beings.

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By its very nature, sensory knowledge is limited to appearances. The Hindus speak of the world of appearance as the play of "mâyâ," the "Power of Illusion," because its inner reality is hidden from us by the very limitations of our senses. Intellectual knowledge is also limited by being imprisoned within the forms of language and can therefore only be an approximation. However deep our knowledge of a thing may be, however near we may be to it, so long as we remain distinct from it we cannot know it integrally. This is why the metaphysical part of Vedic scriptures is called merely an "approach," an *Upanishad*, (from *upa* = near, *nishad* = seated). That which is really our own we are one with. Hence the human act of love is taken as the symbol of mystical experience, a passionate striving towards identification, towards unity.

On the eyes of a corpse an image forms like a reflection in water, but there is no faculty of consciousness to seize it, no memory to take its imprint. That which really perceives is not the organ of perception but the faculty of consciousness. It seizes upon the experience of the senses, which, when separated from consciousness, are nothing more than mirrors which produce a greater or lesser degree of distortion. If, therefore, the essence of our perceptions is not in the organ itself but in the faculties to which the sensory organ transmits its observations, it seems logical to question whether it is possible for our faculty of consciousness to apprehend things directly without making use of the senses. But, since it is the union of the consciousness with the sense-organs which constitutes life, is there a process by which the consciousness can perceive independently of the physical organs without causing instant death?

We can conceive of an angel or subtle being which, free from a gross envelope and not bound by its limitations, can perceive all things. Might there not be likewise for our consciousness some way by which it could cross the boundary of its bodily prison, know the freedom of limitlessness, and see, in their fullness, all things of which through the intermediary of the senses it can know only appearances limited by dimension, distance, space, and time?

The yogi asserts that this is possible, and even that it is the only valid form of experience, the only absolute method of knowing our own selves and the material and subtle universe of which we are a part. The realization of suprasensory perception is one of the stages of that particular training which the Hindus call yoga. This training aims at the direct experience of all things through identification with them. Its method is a sort of physical-mental gymnastic, through which the consciousness carried by the subtle body is withdrawn from its physical envelope, without however destroying

it, and after having cognized all things comes back into the physical envelope with its prodigious harvest.

The whole of Indian civilization has from its very beginnings been pervaded by this mode of knowledge, and one should realize this before trying to assess the value of its traditional knowledge and its ancient sciences. All the sacred scriptures are considered to have originated through this process, and it is therefore only in yoga that their key is to be found. Hence:

“Yoga is the guardian of Eternal Law, yoga is the guardian of knowledge.”²

Without knowing the method of identification, no realization is possible:

“O Goddess! how could intellectual knowledge without the method of yoga lead to Liberation.”³

“O beloved! However intent on learning, detached, skilled in the law, self-restrained he may be, a God even cannot without yoga attain liberation.”⁴

Yoga is thus the technique of realization. It embraces all forms of mystic experience, which, knowingly or unknowingly, are based on this technique. Every form of knowledge, too, is ultimately a form of yoga. Yoga is the means and the object of knowledge.

“It is through yoga that yoga can be known, through yoga that inclination towards yoga develops. He who through yoga becomes freed from passion delights endlessly in yoga.”⁵

The Word “Yoga”

According to the grammarians the word “yoga” comes from the Sanskrit root “yuj,” “to link,” to which is added the suffix “ghan,” indicating completion. (Cf. the English “to yoke,” which is from the same root.)

“That which unites (links together), is called yoga.”⁶

Pānini, in the classified roots of his grammar, gives three meanings to the word “yoga”: (1) samyoga, “union,” (2) samyamana, “to bind,” (3) samādhi, “the dissolution of the individual into the Total Being.” The word “yoga,” taken in the sense of link, is therefore synonymous with the word “religion,” which also means “the link” and is probably a translation of “yoga.”

Linguistics explain that the way of “attaining oneness with the Total Being” (samādhi) consists in “cittavritti-nirodha,” the silencing of [all] activities in the mind’s substance.” And Patañjali uses the very same words to define yoga. (*Yoga Darshana*, 1, 2.)

Vyāsa, too, in his commentary on Patañjali, takes yoga and samādhi to be synonymous.

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Shri Gadâdhara, the teacher of logic (nyâya), says:

“Integration means identification. It is of two kinds, conscious (samprajñâta) and unconscious (asamprajñâta).

“The union (samyoga) of some part of one’s being with any thing, whatever it may be, of which there is a desire to know the essential nature, even though it be beyond sensory perception, is called “conscious identification” (samprajñâta samâdhi). This cannot be achieved unless the thinking faculty of the mind is silenced and its instability overcome. “Unconscious identification” (asamprajñâta samâdhi) is that mental union (manah samyoga) which arises in some part of the Self but which, because of the absence of inward uplift and of perfected inward contemplation, remains uncoordinated.”⁷

“Conscious identification is the state of full cognition. This means that in this state the object of contemplation is actually witnessed and the mind is fixed upon it. This is characterized by the silencing of all thought except that of the object contemplated. Hence conscious identification is the silencing of mental activity with, as its result, the immediate perception of the object of contemplation.”⁸

“Since unconscious identification is defined as a state in which nothing is cognized, the mental faculty is not informed of the impressions received, all thinking having been suppressed. In this state there remains therefore nothing of the mind except the traces left by its previous activities. If this were not so, consciousness could not arise again.”⁹

All intuitive perceptions come within the realm of unconscious identification.

According to Vedanta, the final aim of yoga is total realization.

“Yoga is the re-union of the individual self with the Universal Self.”¹⁰

According to the treatises of yoga, total realization is considered as the aim towards which all yogic practice should be directed. But the aims of this realization as well as the preliminary and intermediary stages of this practice are also included in the term yoga. The main obstacle to realization being the constant activity of the mind, Yoga is thus defined.

“To silence the mind and to be vacant of all mental activity is yoga.”¹¹

“The silencing of the mind’s activities which leads to the complete perception of the intrinsic nature of the Supreme Person is called yoga.”¹²

“The word yoga can also be used by extension for any form of union through knowledge, love, action, etc., since these are also means of liberation, and are thus instruments of realization.”¹³

“The activities of the mind are said to number five. These are ascertaining of facts (pramāna), estimation (viparyaya), invention (vikalpa), dream (nidrā), and memory (smriti).”¹⁴

“The modes of ascertaining the real nature of things are direct experience, deduction therefrom, and knowledge received from tradition.”¹⁵

“The mental activity which through sensory perception leads to exact knowledge of things as they are constitutes the ascertaining of facts through direct evidence (pratyaksha pramāna).”¹⁶

“Mental activity resulting from the generalization of categories is deduction (anumāna).”¹⁷

“Mental activity not in accord with reality constitutes false knowledge and is the result of an illusion (either in observation or in reasoning).”¹⁸

“The mental activity of deep sleep is limited to the experience of happiness during sound sleep which gives rise to such memories as ‘I slept pleasantly.’”¹⁹

“Memory is exclusively the activity resulting from imprints left [upon the mind’s substance by former experiences].”²⁰

The *Bhagavad Gītā* teaches self-realization through the way of action (Karma yoga).

“O Dhananjaya, conqueror of wealth! Having removed all attachment and established oneself in the path of realization, one should remain in action, keeping an even mind, whether one’s actions bear fruit or not. It is this balance of mind which is named yoga.”²¹

According to the Purānas, “That particular inclination of the mind which is accompanied by an active desire to know the Self and which leads to union with the Brahman, with the Supreme Imminity, is called yoga.”²²

In mathematics the word “yoga” means “addition.”

The Texts

From the point of view of their ultimate significance, all the sacred writings of the Hindus, indeed the scriptures of all religions, may be said to be treatises of yoga in one form or another. The aim of all religions is to bring man towards union with, or reintegration into, the Supreme Being. Religious practices or moral disciplines are only preliminary stages, more or less aptly chosen, in this process.

In most of the Hindu scriptures, such as the Eternal Wisdom (Veda), the Ancient Chronicles (Purānas), the Epics (Itihāsas), the Moral Codes (Dharma Shāstras), the Treatises on Magic Practices

(Tantras), etc., are found many important references to the different techniques of yoga. Several ancient Sanskrit treatises, however, deal exclusively with the principles, the methods, and the different systems of yoga.

The main treatises which form the basic scriptures of yoga are the following:

1. The *Yoga Upanishads*, which are part of the Vedic literature and which deal with all the aspects of yoga.

2. The *Yoga Darshana* of Patañjali and its commentaries, which form the basic treatise of Rāja yoga.

3. The technical treatises of Hatha yoga, such as the *Hatha Yoga Pradipikā*, *Gheranda Samhitā*, etc.

A general list of the main Sanskrit treatises on yoga still available today is given in Appendix D.

The Place of Yoga in Hindu Philosophy

Hindu philosophy considers that there exist several different methods of knowing. Everything in the universe has different aspects, but each of these aspects implies all the others. In our endeavor to understand the nature of things we may choose any aspect we like as a point of departure. We may reach different conclusions which can appear to be contradictory. Such contradictions, which are merely apparent, only serve to show the limitation of each mode of approach.

Six main methods are considered by Hindu philosophers to be essential approaches to the problem of reality. It is through their opposition that we can realize something of the impartible Supreme Reality which as a whole is beyond our grasp. We can only approach it by fragments, just as we look at a sculpture from different angles and thus form an idea of its whole which cannot be grasped by one approach only. This conception of different but equally real approaches to reality gives rise to what is known as the six "points of view," or philosophical systems. These should not, however, be viewed as separate and contradictory modes of thinking. On the contrary, they represent an effort to coordinate the results reached through all the diverse modes of human experience.

These six "points of view" (darshanas) are known as (1) the mathematical or cosmological point of view (sāṅkhya), which has for its method intellectual speculation; (2) the naturalistic, experimental, or scientific point of view (vaisheshika), which has for its method sensorial experience; (3) the point of view of logic (nyāya),

which has for its method dialectics; (4) the point of view of identification (Yoga), which is connected with supersensible perception and intuition of the world and has for its method control of the mind, the senses, and the inner faculties; (5) the point of view of exegesis, or theology (mimāṃsa), which has for its method the study of the Sacred Scriptures and Revelation; and (6) the metaphysical point of view or end of wisdom (vedānta), which has for its method abstract speculation.

Each of these systems has its own method and can admit only of such things as can be ascertained through it. This is how some happen to be atheistic, like vaisheshika; pantheistic, like sâṅkhya; deistic, like mimāṃsa; non-dualistic, like vedānta; etc. Of these the two highest systems are, however, considered to be vedānta and yoga, because vedānta depicts the ultimate object of knowing and yoga shows the way to experiencing directly the principles which vedānta defines.

The Method of Yoga

Every duality implies a relation between contraries and consequently three elements. The number three is thus the first of the numbers. All existence has for its starting-point a trinity: two opposing aspects and their relation to each other.

When in the undifferentiated, a first distinction takes place: dualism, the origin of all existence, appears as the first stage of manifestation and with it the principles of relativity. The further manifestation proceeds, the more we find multiplicity and complexity.

There is no one aspect of manifestation which does not imply all the others, because of the fundamental, all-pervading duality, hence the principle "That which is here is everywhere, that which is not here is nowhere" (*mahābhārata*). The difference between the limited, powerless individual and the limitless, all-powerful Universal Being is that in the Universal Being everything coexists, whereas the individual is made up of isolated elements. When we are able to weld together the separated elements which form our own being, we become identical with the Universal Being.

It is the first aim of the method of yoga to control our vital energies or prānas (breaths)—so called because the vital breath, prāna, is the most prominent and directly controllable of all the vital rhythms—by bringing all our vital and emotive reactions under the control of our consciousness. This absorption of our submental energies by our consciousness gives us the power to leap into the region of

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supramental perception. The three regions thus merged, i.e., the submental, mental, and supramental, constitute our own undivided individual consciousness, which by its nature is identical with the impartible Universal Consciousness.

Having first to conquer the submental energies and then dissolve the united submental and mental conscious into the supramental, the yogi must at every stage follow a course distinct from that of the sensory perceptions and cerebral activities which are the normal field of human investigation. Leaving outward observation and silencing his mind, he turns his attention inward, and it is within himself that he experiences all the stages of reintegration from multiplicity towards the indivisible. To each of these stages corresponds a subtle center which the introspecting mind experiences as having a form resembling that of a lotus or a wheel (chakra).

The structure of these centers may be likened to diagrams—to geometrical forms associated with numbers, forms, sounds, and colors. They are the maps, so to speak, of the stages of this inner journey. Each of the centers of the subtle body thus corresponds to a stage of realization. The mind of the yogi concentrates one after the other on each of these centers. Using their diagram as a mental guide, it follows their outline and stops on this or that detail, to the left or to the right, in an angle or in the center, etc., just as if it were visiting the different quarters of an unknown city. But in each of these quarters it enters a different order of things, finds itself in a new world, discovers new aspects of reality, and gains new powers.

It appears that these subtle centers of the body, the *chakras*, are in fact regions of the brain. These regions, however, are linked with different parts of the body, and it is by concentrating his attention on the subtle centers that the yogi enters the unknown regions of the brain and discovers their faculties.

Many definitions in Hindu sciences bear the mark of this method. Reaching physical forms through their subtle aspect, the yogi perceives the continuity between the different orders of things where outwardly only unrelated phenomena are seen. The yogi will therefore speak indifferently of men or of subtle beings; he intermingles the geography of celestial worlds with that of terrestrial continents or of atoms, and in this he sees no discontinuity but, on the contrary, a perfect coherence, for to him these worlds meet at many common points, and the passage from one to the other is easy for those who have the key. For instance, in medicine, the Hindu takes into account not only the effects of the drugs and foods on the physical organism, but also their effects on the nervous centers and through them on the subtle body, character, mental faculties, etc.—effects all too little known to

the modern physician. To the traditionalist Hindu physician his Western colleague often appears not to be aware of the effect his treatment may have on the subtle body or on the soul of his patient, the consequences of which effect may prove of much greater importance than the rapid cure of a merely physical ailment.

The practices of yoga necessarily vary according to the state of development and stage of advancement of the "apprentice" (sâdhaka). For those least qualified, the training must gradually pass ". . . through the eight stages of: abstinences, observances, sitting postures, breath control, withdrawal (of the mind from outer objects), concentration, contemplation, and identification (i.e. the dissolution of the mind into the object of its contemplation)."²³

"For those averagely qualified, the method is that of integration through action, by practicing austerities, by study and surrender to God."²⁴

For those already highly qualified, "the mind can be controlled through regular practice and detachment."²⁵

"Or by total surrender of oneself to God."²⁶

The apprentice (sâdhaka) at the different stages is given different names:

"He who practices the method is called a 'seeker of liberation' (mumukshu)."²⁷

"The man who no longer feels inclination towards the objects of the senses, nor towards action, and who has thus renounced all desire is said to be 'riding on yoga' (yoga-ârudha)."²⁸

"The yogi who has conquered himself, whose inner peace is not disturbed by cold or heat, pain or pleasure, honors or insults, whose all being is set on the Supreme Self, whose inner faculties are satiated with knowledge and transcendent wisdom, without impulses, his sense mastered, looking to mud and gold with an equal eye is integrated (yukta)."²⁹

"When the conquered mental faculties of the yogi like a lamp in a windless place, remain motionless in union with the Self, [he is said to be in a state of integration (yuñjana)]."³⁰

"The yogi who has reached 'accomplished identification' (vinishpanna samâdhi) is no longer distinguished from the Supreme Being."³¹

The *Yoga Sâra Sangraha* gives a slightly different definition of these stages, saying: "Individuals qualified for the practice of yoga are of three types: low, medium and high. These are defined as follows:

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- Ârurukshu (one desirous to ascend).
- Yuñjana (in union, i.e. one who is practicing).
- Yoga- ârudha (one who has ascended, who has realized the aim of yoga).³²

The Different Forms of Yoga

The universe is pervaded throughout by the Supreme Being. There is therefore no aspect of the universe which cannot be used as a means for attaining realization of the divine, and consequently there are innumerable forms of the method of yoga.

The chief of these forms are variously classified: one of the common classifications is that found in the *Bhagavad Gîtâ*, namely: reintegration through action, or Karma yoga; reintegration through knowledge, or Jñâna yoga; reintegration through Love, or Bhakti yoga. Another classification is that into Sânkhya yoga, which is reintegration through intellectual knowledge, and Karma yoga, reintegration through action.

Technically, yoga makes use of five main methods, each of which has eight steps or stages. These five main methods are known as follows:

1. Hatha yoga, reintegration through the will, or through the sun moon conjunction (this term will be explained later).
2. Râja yoga, the royal way of reintegration.
3. Mantra yoga, reintegration by means of hermetic utterances.
4. Laya yoga, reintegration by mergence.
5. Shiva yoga, reintegration with the metaphysical principle, the Lord of Sleep, Shiva.

The last form is also known in the treatises on the magic sciences, the Tantras, as Râjâdhirâja yoga, or the path of the King of Kings. The *Sammohana tantra yoga* identifies Shiva yoga with Jñâna yoga.

The *Shiva Samhitâ* acknowledges four stages of yoga and gives their order differently according to the degree of initiation necessary for their practice.

“There are four yogas—Mantra yoga, Hatha yoga, Laya yoga, and the fourth, Râja yoga, in which no duality remains.”³³

Part I:

The Five Main Methods of Yoga

I: Hatha Yoga— Reintegration through Strength

"The Self is not within the reach of the weak."
(YOGA DARSHANA)

Object and Method

Hatha yoga is the name given to the technical practices and disciplines by which the body and the vital energies can be brought under control. Although but one of the means of yoga, it is the first preparation towards the way of reintegration and is essential for further realization. Only exceptional beings of surpassing development, which in itself implies the possession of all the "attainments" of Hatha yoga, can dispense with its rules and practices.

All treatises on yoga insist that the sole purpose of the physical practices of Hatha yoga is to suppress physical obstacles on the Spiritual or Royal Path of reintegration, Râja yoga, and Hatha yoga is therefore called "the ladder to Râja yoga."

"The science of Hatha yoga is the ladder up which those climb who wish to reach the higher regions of the Royal Path."³⁴

The meaning of the word "Hatha" is explained in the Goraksha Samhitâ, also quoted in the *Hatha Yoga Pradipikâ* (comment. 1, 1.)

"The syllable 'Ha' represents the sun, and the syllable 'tha' represents the moon, and the conjunction (yoga) of the sun and moon is therefore Hatha yoga."³⁵

The cosmic Principles which, in relation to the earth, manifest themselves in the planetary world as the sun and the moon are found in every aspect of existence. In man they appear mainly under two forms, one in the subtle body and the other in the gross body. In the subtle body they appear as two channels along which our perceptions travel between the subtle center at the base of the spinal cord

and the center at the summit of the head. These two channels are called Idâ and Pingalâ. Idâ, situated on the left side, corresponds to the cold aspect, or the moon; and Pingalâ, on the right side, to the warm aspect, or the sun.

In the gross body, the lunar and solar principles correspond to the respiratory (cool) and the digestive (warm) vital energies and are called prâna and apâna.* It is by coordinating these two most powerful vital impulses that the yogi achieves his aim.

The Eight Steps (Angas) of Hatha Yoga

Hatha yoga is a process of control of the gross body which aims at freeing the subtle body.

There are eight main steps in this process which, according to Patañjali (quoted above), are abstinences, observances, sitting postures, breath control, withdrawal of the mind from external objects, concentration, contemplation, and identification. These are technically helped by the body gestures (mudrâs), the muscular contractions (bandhas), and the six internal purifications called the "six actions" (shat-karma).

The eight steps of Hatha yoga are divided into two stages: (a) the "outer stage" (bahira-anga), which comprises abstinences, observances, sitting postures, and breath control, and (b) the "inner stage" (antara-anga), also spoken of as "the bound (samyaama) stage," which comprises withdrawal, concentration, contemplation, and identification.

Breath control, without which the withdrawal of the senses from their objects is in practice impossible, stands as the gateway leading from the outer to the inner stage.

Certain technical schools of yoga consider that the practice of the abstinences and observances is almost impossible in the present age, and they replace them by the six internal purifications and the gestures; counting concentration and contemplation as one, they acknowledge only seven steps of yoga.

"The seven steps of Hatha yoga are the six purificatory actions, the sitting postures, the hand and body gestures, mental withdrawal, breath control, contemplation, and identification." (*Hatha Yoga Pradipikâ*)

The effect of training in these respective steps of Hatha yoga is said to bring about cleanliness of the inner channels and arteries (nâdi sanshodhana), independence from the effect of worldly contacts (nirliptatâ), and liberation (mukti).

*When referring only to the movements of the breath, the cold air breathed in is spoken of as Prâna Vâyû, and the warm air breathed out as Apâna Vâyû.

II: The Two First Steps of Hatha Yoga

The Five Abstinenes, or Yamas

When starting on the journey of yoga, one must first bring the body and the mind to the highest possible peak of health and efficiency. The first stage of Hatha yoga is therefore the practice of the abstinenes and observances which eradicate all physical and mental ailments and create perfect physical and mental welfare.

According to Patañjali:

“The abstinenes are non-violence, truth, non-stealing, chastity, and non-possession.”^{36*}

1. Non-violence (ahimsâ). “To abstain from causing pain at any time, in any way however small, in mind, word, or body, to any living thing, including oneself, is non-violence.” (*Yoga Darshana*) All other abstinenes and observances lead up to it and have to be brought into action before full non-violence can be attained; it is said that they exist only for the sake of non-violence, and, further, that without non-violence, their practice is fruitless.
2. Truth (satya). “According to the testimony of the inner faculties and senses, to show things as they are with the aim of doing good, in friendly words and without deceit, is truth.” (*Yoga Darshana*)

*The Upanishads, however, speak of ten abstinenes. “The ten abstinenes are non-violence, truth, non-stealing, chastity, kindness, rectitude, forgiveness, endurance, temperance in food, and purity.”³⁷

3. Non-stealing (asteya). "Not to steal, take away or appropriate the possessions of another, in any way, by mind, word, or body, is non-stealing." (*Yoga Darshana*) But also, according to Vyâsa's commentary (*Yoga Darshana* 2, 30) "non-stealing includes the non-acceptance of any kind of wealth, the acceptance of which is not permitted by the scriptures." The acceptance of money by a sannyâsi, for example, who is not supposed to possess any, is considered stealing.
4. Chastity (brahmacharya).* "The complete absence of erotic perturbation or emotion, in mind, senses, or body is chastity." In the *Daksha Samhitâ* it is stated, "The eight kinds of erotic action are: to think of it, to praise it, to joke about it, to look with desire, to converse in private, to decide to do it, to attempt to do it, and actual intercourse."³⁸

The Anugitâ says, "He who has reached beyond action and austerities and dwells only in the Supreme Principle, the Supreme Brahman, and like the Brahman himself wanders (châri) in the world is called a Brahmachari. The Brahman is his fuel, the Brahman his fire, the Brahman his 'sacrificial' seat, the Brahman his water (for purification), the Brahman his Teacher. He lives absorbed in the Brahman."³⁹

The practice of chastity also implies regulation of diet, amusements, habits, thoughts, sleep, and all other physical needs.

5. Non-possession (aparigraha). "To abstain from accumulating in any way the means for enjoyment, whether they pertain to the field of word, touch, form, taste or smell, is non-possession." (*Hatha Yoga Pradipikâ*)

Concentration is the means of enlightenment; dispersion (vikshipta) of one's interest is stupidity (mudhatâ), and all effort to accumulate, protect, and display one's possessions leads to dispersion. To possess, being a source of attachment, necessarily leads to violence, for one cannot possess without depriving others.

The Great Abstinence (mahâ-vrata): The observance of the above five abstinences "without any restriction of caste, country, or time, in all circumstance is the great abstinence."⁴⁰

*The word "brahmacharya" is also defined as "Wandering in the Eternal Wisdom, the Veda" (Brahma in that case means Veda), that is, directing one's power of enjoyment not toward the objects of the senses, but toward the enjoyment of Knowledge.

The Five Observances, or Niyamas

The aim of the observances is to counteract such laws (dharma) of our nature as lead us towards attachments, while developing those which lead us to detachment and thus are the cause of liberation.

To avoid any form of suffering which might result from our actions, wise yogis practice the "observances," which are five in number.

"The observances are purity, contentment, austerity, self-development, and the constant thought of Divinity."^{41*}

Purity, or Saucha

Purity is of two kinds, outward and inward. To cleanse one's body, to eat pure food, and to observe all rules of right living and, even to act selflessly, is outward purity.

In mantra yoga, the "method of reintegration through hermetic formulae," purity is given great importance. Outward purity therein is of three kinds: of body, of place, of direction.

Bodily purity is obtained through bathing. Seven actions are considered to be bathing:

- The *rune bath* (mantra snâna) is done by taking a ritual bath accompanied with hermetic utterances such as "Apavitra pavitro va. . ."^{**}
- *Solid* (earthly) bath (bhauma snâna) consists in rubbing the body with a cloth.
- *Fiery* bath (âgneya snâna) consists in covering the body with ashes.
- *Air* bath (vâyavya snâna) is symbolically done by touching the dust raised by the hoofs of a cow.
- *Celestial* bath (divya snâna) consists in taking a bath in the rain while looking at the sun.
- *Watery* bath (vârunya snâna) is done by immersing the body in a tank or a river.

*The Varaha Upanishad, Ghéranda Samhita, Laya Yoga, etc., name ten observances: "Austerity, Contentment, Faith, Charity, Divineworship, Listening to metaphysical teachings (Védanta), Modesty, Intelligence, Recitation of Hermetic formulae (japa), and Observance of facts."

**"Whether he be pure or impure, in any circumstances, he whose thoughts are intently set on the Lotus-Eyed (Vishnu) is purified inwardly and outwardly."

- Mental bath (mânasa snâna) is done by immersing the mind in Divine contemplation.

Purity of place is obtained by plastering ground and wall with a mixture of earth and cow dung, or by mere sitting under one of the sacred trees: banian, pippal, ashoka, bilva, anvala, etc.

Purity of direction consists in sitting facing East or North during the day and only North during the Night.

Inward purity is gained through the possession of the heavenly treasures (daivi sampatti) which are: control over the senses, absence of fear, contentment of mind, charity, ritual sacrifices, reading of the "Scripture of Eternal Wisdom" (the Veda)—and of other scriptures which conform with the beginningless religion—penance, simplicity, non-violence, truth, endurance, forgiveness, and abstaining from I-assertion, possessiveness, attachment, enmity, envy, greed, sensuality, anger, agitation, etc.

Food restrictions which avoid all elements that breed intoxication, anger, and other passions are essential to the maintenance of purity. Friendship and kindness are a great help to inner purity.

Contentment, or Santosha

"To maintain a joyful and satisfied mind whether one meets with pleasure or pain, profit or loss, fame or contempt, success or failure, sympathy or hatred, is contentment." (*Yoga Darshana*)

The main means of contentment is to reduce one's needs and be satisfied with the bare necessities of life.

Austerity, or Tapa

"Forbearance, the practice of fasts and other forms of abstinence, and the bearing of pain for the sake of controlling the mind and senses and of performing one's duty, is austerity." Austerity is of three kinds: physical, pertaining to words, and mental. The rules and restraints which lead to the bearing of hardships as well as ritual observances and modes of worship which purify the mind come within the realm of physical austerity, likewise fasts and various forms of penance. To speak without passion kind and useful words and to use one's strength in study and to develop oneself is austerity of words (vâk-maya tapa). Inner silence, gladness of mind, and concentration on the Self is mental austerity (mânasa tapa).

Self-development, or Svâdhyâya

“Self-development consists in the study of the revealed Scriptures, which are the source of human progress and happiness. Together with the practice of bead-telling or repetition (japa) of the name of that aspect of Divinity chosen for worship. It includes also the learning and the teaching of divine praise and commenting upon the divine qualities” (quoted in *Kalyâna*). To witness the Supreme Self is the aim of self-development. It is reached by study, teaching, listening, pondering, and meditating.

The repetition of sacred syllables has a very great effect in self-development. All things, whether conscious or unconscious, are grasped through the sequence of “spoken sounds” (Varna). If, therefore, by constant practice of the rhythmic repetition of certain basic syllables while meditating on their meaning we are able to rouse and capture the energy latent in them, we can thereby gain knowledge of all that is expressed through sounds, all the sciences of this and other worlds.

The Constant Thought of Divinity, or Ishvara Pranidhana

“The constant thought of Divinity is devotion (bhakti), it is a tendency of our whole being to act in mind, word and body in such a way as will lead us to God” (quoted in *Kalyâna*). This surrender of our being to Divinity by offering up all our actions and their results, and thus becoming without desire, is the most important of the five observances.

He whose thoughts are thus set on the Self is ever, “whether he sleep, sit, or walk, in union with Him. The network of the opposing tendencies (violence, etc.) dissolves of itself; there is no need to fight. The world of appearances which rests on desires disappears, and the seeker enjoys the ambrosia of immortality.”⁴⁴

The Results of Abstinenances and Observances

“The abstinenances and observances each number five; by practicing them for their given purpose they yield diverse results; by practicing them without desire they lead to liberation.”⁴⁵

The Abstinenances

The result of non-violence: The result of non-violence is to eradicate feelings of hostility in any being or thing.

“Near him in whom non-violence has fully taken root, all beings renounce enmity.”⁴⁶

The result of truth: Words of a truth-teller have amazing power; not only is it impossible for anyone to doubt him, but even nature bends before him as before its own law.

“He in whom truth is fully rooted [his words must] bear fruit.”⁴⁷

The result of non-stealing: The tendency of Nature to veil her possessions disappears before him who practices non-stealing.

“Those who firmly practice non-stealing: all precious things come of themselves to them.”⁴⁸

The result of chastity: Chastity strengthens all the faculties; the chaste can conquer even the Self. Their body, mind, and senses become capable of doing extraordinary feats.

“Those who practice full chastity gain great power.”⁴⁹

The results of non-possession: When the yogi has truly renounced possessiveness, the enigma of human destiny and success resolves itself. Nature no longer hides the secret of Fate.

“When non-possession is firmly established, [past, present, and future] births become known.”⁵⁰

The Observances

The result of purity: Purification of the body, inward and outward, greatly helps towards purity of conduct. It eliminates disease, prolongs life, and renders impure contacts displeasing.

“From outward purity arises contempt for one’s own limbs and dislike for contact with other bodies.”⁵¹

“By purity of the inner faculties, the mind becomes happy and concentrated, the senses conquered and a man is qualified to witness the Self.”⁵²

The result of contentment: Contentment makes any form of unhappiness impossible. Hence there can be no obstacle to perfect happiness.

“Through contentment incomparable happiness is achieved.”⁵³

The result of austerity: Austerity burns all impurities and leads to the achievement of great mental and sensory powers.

“Through austerity, impurity is destroyed and [supra-natural powers or] attainments (siddhis) are reached by the senses.”⁵⁴

There are eight attainments:

- animâ—to become as small as an atom;
- mahimâ—to be immensely large;

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- laghimâ—to have no weight or (according to the *Mârkandeya Purâna*) to have extreme speed;
- prâpti—to transport oneself instantaneously anywhere (or, remaining where one is, be able to touch far distant objects such as the moon) or (*Shiva Samhitâ*) to have at hand all one wishes for; or (*Mârkandeya Purâna*) to obtain that after getting which nothing remains to be desired;
- prâkâmya—to obtain all that one desires; or (*Shiva Samhitâ*) to be at will visible or invisible; or (*Mârkandeya Purâna*) to pervade all;
- ishitvâ—to have divine powers; or (*Mârkandeya Purâna*) “be like a god” or (*Shiva Samhitâ*) create, i.e., make things to live and die in the past or the future;
- vashitvâ—to have control over beings and the elements, “whether they belong to the past, present or future” (*Shiva Samhitâ*);
- kânavasâyitâ—to feel ever satisfied.

For the last attainment, some authors substitute garimâ—to possess enormous weight. These and other attainments are described in Appendix B.

The secret of all attainments is always in concentrating on the contrary of the thing one wishes to defeat, such as thinking of heat to defeat cold, or of lightness to defeat weight.

“In order to conquer a thing, think of its opposite.”⁵⁵

The result of self-development: “Through self-development an actual vision of the divine aspect worshipped is obtained.”⁵⁶

The result of the constant thought of Divinity: “Through the constant thought of Divinity, identification (samâdhi) is reached.”⁵⁷

III: The Third Step of Hatha Yoga

The Bodily Postures, or Âsanas

Before mental concentration is attempted, the body must be placed in a favorable and comfortable position, one in which it can remain for a long time unheeded and in which the different centers, or points where the gross and subtle bodies are joined, are placed in a definite relative position to one another. Each living species is characterized by a difference in the relative positions of these centers, and this can be represented by a geometrical figure. If we deliberately place the centers of the body in a given relative position, creating the geometrical figure characteristic of a certain species, we enter into contact with the cosmic entity which manifests itself in that particular species. Many of the bodily postures are therefore associated with different beings or animals.

Although very great, the number of all possible relative positions of these centers is limited. The total number of possible species, according to this Hindu theory, is eighty-four times one hundred thousand. It is said that, in the beginning, Shiva, by taking all the postures, created the species.

The bodily postures help to strengthen the body and stabilize the mind. That posture in which a man can remain longest without effort is for him the best. The very word "âsana" means "easy, comfortable," and so the postures should be to have their full effect.

"To remain motionless for a long time without effort is an âsana."⁵⁸

The aim of the bodily postures is secured when "the physical

reactions of the body are eliminated and the mind dissolves into the Infinite.”⁵⁹

To feel its effect it is necessary to remain in one posture motionless for one watch (of three hours). Even adepts need usually no less than eight hours to reach the state of identification (*samâdhi*).

“Then, one is no longer affected by all that goes by pairs, [i.e. heat and cold, pleasure and pain, etc.]”⁶⁰ and one gains mastery over all the elements. “He who masters the postures conquers the three worlds.”⁶¹

The Practice of the Different Postures

During the practice of all the main sitting postures the spine, head, and neck should be kept erect, the eyes either closed or fixed on the tip of the nose or in the middle of the brows.

Of the theoretical eighty-four times one hundred thousand postures, only eighty-four are generally known and especially important, and of these, only thirty-three are said to give good results, and only two can be practiced by anyone.

Different *âsanas* are described in detail in different books of yoga. The *Hatha Yoga Pradipikâ* describes 14, the *Yoga Pradipa* 21, the *Gheranda Samhitâ* 32, the *Vishva Kosha* 32, the *Anubhava Prakâsha* 50. All, however, agree that the number of the chief postures is eighty-four, although there exist some technical differences in defining them. Only four of the *âsanas* are very generally practiced. They are the posture of Attainment (*siddha-âsana*), the Lotus posture (*padma-âsana*), the Auspicious posture (*svastika-âsana*), and the Lion posture (*simha-âsana*). The Auspicious posture is sometimes replaced by the posture of Prosperity (*bhadra-âsana*).

“Siddha, padma, simha, and bhadra are the four main bodily postures. Best is he who ever sits without effort in Siddha-âsana.”⁶²

The *Ishvara Gitâ* (also quoted in *Yoga Sâra Sangraha*, p. 23), however, says:

“The best postures are said to be the Auspicious posture, the Lotus posture, and the Half-posture (*ardha-âsana*).”⁶³

And the *Shiva Samhitâ* (3, 100) gives as the four main postures the posture of Attainment, the Lotus posture, the Fearful posture (*ugra-âsana*), and the Auspicious posture.

Svastika- and *padma-âsanas* are more especially written about in connection with Mantra yoga. In the *Bhagavad Gitâ*, *âsana* is ordained by Lord Krishna as follows:

“On a pure spot he shall set for himself a firm seat neither over-high nor over-low, made of kusha grass, with, above it, a deerskin

and a cloth. On this couch he shall seat himself, with thought intent, and, the workings of the mind and senses brought into control, he shall practice yoga, to purify his inner faculties. Firm, holding body, head and neck in unmoving equipoise, gazing on the end of his nose, and looking not round about him, his soul at peace, void of fear, abiding under the vow of chastity, careful, with mind restrained and thought set on me, so shall he sit given over to me."⁶⁴

A similar injunction is given in the *Bhâgavata Purâna* (chapter 14).

The various postures have different effects according to the state of development of the individual who practices them. The postures should therefore be learned from a qualified teacher. There exist in different schools some variations in the definition of several of the postures. To have their full effect, they must be accompanied by hand-gestures (*mudrâs*), (see below) breath control (*prânâyâma*), and the utterance of hermetic formulae (*mantrâs*).

Description of the Main Postures

All the postures should be practiced gradually lest the muscles be injured; some need to be practiced from childhood. After some practice, most postures become easy and comfortable and no longer create pressure or tension, which disturbs the blood circulation. The postures must always be practiced on a soft carpet, fur rug, or thick mat of kusha grass.

In all the main postures, both knees should touch the ground and should appear to have the same weight when lifted with the hands.

A list of the eighty-four postures and their effect will be found in Appendix C. The main postures only are described below.

THE POSTURE OF ATTAINMENT (*siddha-âsana*) is considered the best of all the postures.

"In the posture of Attainment, he should sit motionless, the left heel hard-pressed against the yoni place (behind the testicles), the right heel placed upon the penis. The chin should be firmly pressed against the chest, the body kept erect, the senses withdrawn from perception, the eyes focused between the eyebrows. This opens the lock of the gate to liberation."⁶⁵

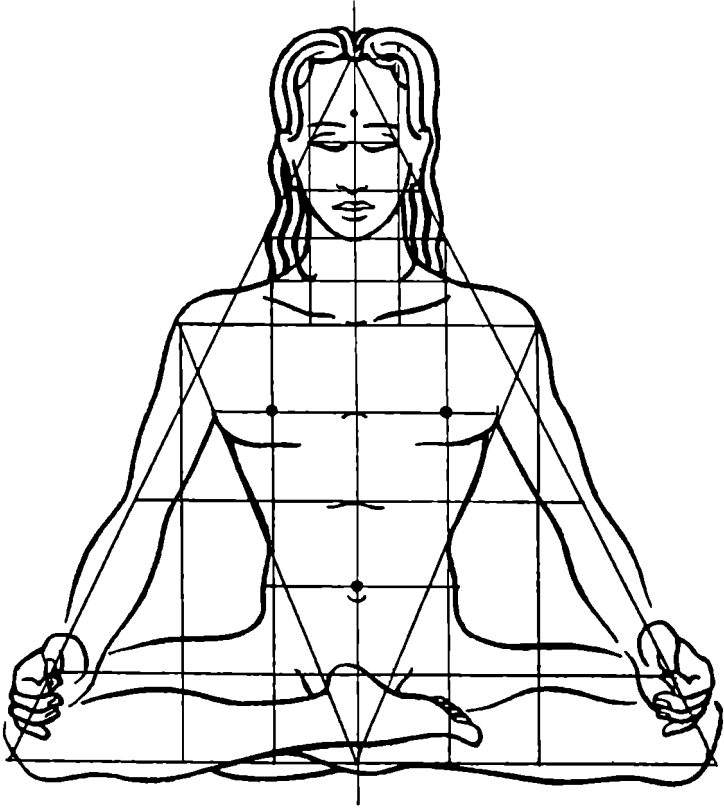
In this posture a man should be careful to avoid any discomfort to the sex organs. The toes of the left foot should rest between the thigh and the calf of the right leg, the big toe resting on the right leg while the right foot rests on the left leg.

In this posture, the three main muscular contractions are used: the Net-holding contraction (*jâlandhara bandha*), the Root contraction

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(*mula bandha*), and the Flying contraction (*uddiyana bandha*) (see below).

If the practice is to last for more than an hour, the eyes should not be focused between the brows, since this would fatigue the muscles, but should be closed. Both the arms should be straight, the hands palms up and resting on the knees. The small finger should be crooked to touch the root of the thumb and the other fingers slightly bent. This prevents the vital energy (*prāna vāyu*) from escaping through the finger tips.



THE POSTURE OF ATTAINMENT

The practice of this posture is said to bring rapid results. It is simple and comparatively easy, and, when perfected, is safe from ill-effects. It is, however, not to be recommended for married men since it weakens the male organ; it is mostly recommended for wandering ascetics and those who have renounced the world.

Its rapid effect is due to the stimulus it gives in awakening the center of vital energy and its neighboring center of coiled energy (kundalini). Circulation is activated, the nerves grow more sensitive, and magnetic energy circulates more freely in the body. Among the immediate physical effects of this posture is the strengthening of the lungs and heart. Breathing becomes deeper and slower, the digestive functions grow regular, and ailments such as colds, heart diseases, fevers, and nightmares are cured.

Even without breath control or other means used in yoga, the practice of this posture alone for twelve years, keeping silent and meditating on the Supreme Being, leads to the consummation of the aim of yoga: the stilling of the movements in the mind's substance. If this posture is practiced morning and evening, it will be possible within a year to sit thus for twelve hours on end. In this posture, the central artery of the subtle body (sushumnâ nâdi) is naturally straight and the vital energy easily takes the upward trend, which allows the mind to be successfully controlled.

The posture of Attainment aims at reproducing, by the relative position of the different centers of the human body, that particular diagram or combination of forces which corresponds to the non-dual entity that is the beginning of all existence.

"This non-dual Principle, support of the spatial universe, by whose powers all beings originate, into whose powers consummate yogis dissolve, is himself called the Posture of Attainment."⁶⁶

THE LOTUS POSTURE (*padma-âsana*) is considered by some schools to be the best posture. It has two forms: free (*mukta*) and bound (*baddha*).

"When the two feet are placed soles up on the two thighs, this is the lotus posture which cures all illnesses and poisoning."⁶⁷

"In the Bound Lotus posture, the right foot should be placed on the left thigh and the left foot on the right thigh. The arms should go round the back and catch hold of the toes. Press the chin against the chest, and focus the eyes on the tip of the nose. This posture cures illnesses and disorders."⁶⁸

The *Shiva Samhitâ* (3, 106) adds that the tongue should touch the root of the teeth.

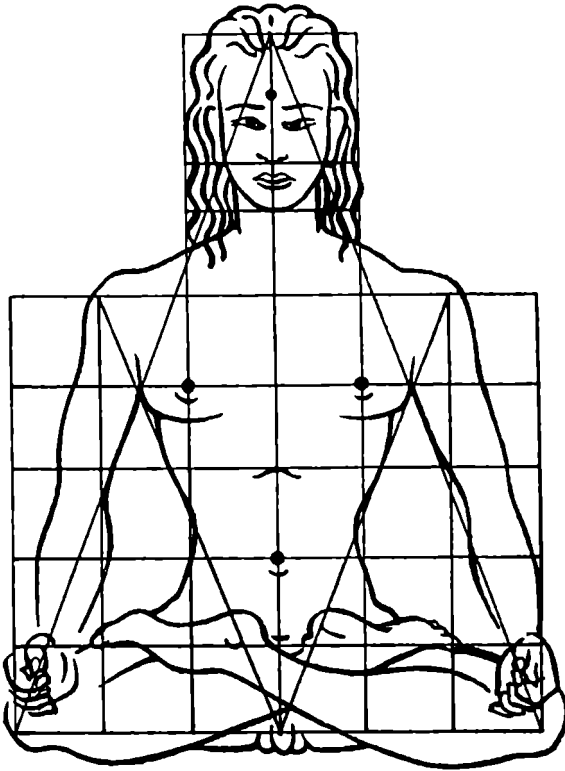
Thus, in the Free lotus posture, the arms do not go round the back but rest, palms up on the knees.

A very ancient tradition, however, explains that in both forms, bound and free, it is the left foot that should be placed first. There are therefore two variants of the Lotus postures and a man may, according to his temperament, choose the one he prefers. In all the forms the heels should be on either side of the navel and both knees touch the ground.

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In this posture, the central artery of the subtle body remains naturally straight and respiration becomes rhythmical. It is therefore the best posture for breathing exercises.

While one is practicing the posture, the tip of the tongue should be turned backwards towards its root and enter the cavity behind the glottis; this forms the gesture of the "moving in the void" (khechari mudrâ).



THE LOTUS POSTURE

The Lotus posture cures almost all ailments: heart and lung diseases, digestive troubles, fevers, skin affections, etc., but for curative purposes, the tip of the tongue should be merely placed against the roots of the teeth. This posture also helps to conquer laziness, sleep, mental weaknesses, and other defects. It awakens the coiled energy and thus leads to transcendental knowledge. Before and after the Lotus posture is practiced, much walking should be avoided.

THE POSTURE OF PROSPERITY (*bhadra-âsana*) OR COW-KEEPING POSTURE (*go-raksha-âsana*): "Place both ankles below the testicles (against the yoni place) the left heel on the left, the right on the right of the seam. (In the Liberated posture, the feet are pointing forward, whereas in this posture they are turned backward); the two hands should take hold of the toes (which protrude at the back). This is the posture of prosperity."⁶⁹

The eyes should be focused on the tip of the nose. The feet become quickly supple in this posture, and the Root contraction (*mula bandha*) is easy. This posture greatly aids in directing the digestive vital energy (*apâna tattva*) upward and cures many diseases.

THE AUSPICIOUS POSTURE (*svastika-âsana*): "In *svastika-âsana* the soles of both the feet are said to be placed upon the knees one after the other."⁷⁰

The left foot should be underneath, the right foot on the top. When other postures are not advisable on account of a state of weak health, this posture is recommended.

THE POSTURE OF REINTEGRATION (*yoga-âsana*): "Pressing the anus with both ankles crossed and controlling all movements is known as the posture of reintegration by the adepts of yoga."⁷¹

THE LIBERATED POSTURE (*mukta-âsana*): "In the Liberated Posture the right and left heels joined are placed pressing the 'seam' (between the anus and testicles) on both sides."⁷²

The rest of the posture, the Net-holding contraction, hand gesture, sight, etc. are as in the posture of Attainment.

In the beginning of the practice of this posture, the nerves of the feet feel as if drawn, and the feet do not rest comfortably on the ground; but, after some practice, these discomforts disappear. This posture supple the muscles and, if it be practiced first, it is easy afterwards to practice the Lion posture, the posture of Prosperity, and the Drawing back (West) posture. It is a very favorable posture for practicing the Root contraction.

THE LION POSTURE (*simha-âsana*): "Pressing the 'seam' with both ankles crossed and stretching the hands over the knees is the Lion's posture."⁷³

Place the left ankle against the yoni place towards the right and cross the right ankle above it on the left. Keep the mouth open, the tongue hanging out, and the eyes focused between the brows. The hands are stretched over the knees. The three muscular contractions (*bandha*) are easy in this posture. This is one of the best for making

the muscles supple, and when the Net-holding contraction is incorrectly done, this posture helps to rectify it. It is also one of the best for awakening the coiled energy, kundalini. It strengthens the faculties of knowing and gives excellent health.

THE COW MUZZLE POSTURE (*go-mukha-âsana*): "In the Cow-muzzle posture one should place the right ankle (on the ground) along the left side of the body and the left ankle along the right side so as to look like the muzzle of a cow."⁷⁴

THE FEARFUL POSTURE (*ugra-âsana*) OR DRAWING-BACK (WEST) POSTURE (*pashchimâtana-âsana*): "Stretch both legs joined and holding firmly the feet with the hands place the head on the knees. This is called the Fearful posture (*ugra-âsana*) which stimulates the fire of the life breath, it destroys death and is also known as the Drawing-back (*pashchimâtana*) posture. This is the best of postures which the wise should practice always so that the vital breath may flow through the Western (back) channels."⁷⁵

"This posture should as far as possible be kept secret. (The reaction it produces in those who see it is harmful to them. No yogi is ever seen in this posture in a public place.) It should not be given to anyone. It gives a very great speed to the vital energies and destroys accumulated pain."⁷⁶

It greatly improves blood circulation and increases digestive powers. When, as in this posture, the subtle life-breath rises through the central artery of the subtle body (*sushumnâ*) to the back of the head; it is said "to move up the back (West) way" (*pashchima mârga*), hence the name of the posture. But when the subtle life-breath passes up to the center called the lotus of the thousand petals, at the summit of the head, through the subtle artery between the brows, it is called the front (East) way (*purva mârga*). In the posture of Attainment, both the back and front, West and East, arteries of the subtle body are equally important; whereas in this posture, the back artery is given prominence. Moreover, when the subtle life-breath passes through only one of the two subtle arteries, much quicker results are achieved. Herein lies the special merit of this posture.

THE POSTURE OF THE THUNDERBOLT (*vajra-âsana*): "Place the left heel below the bulb center (between navel and sex organ) and throw the other over it with neck, head, and body straight; this is said to be the posture of lightning (*vajra-âsana*)."⁷⁷

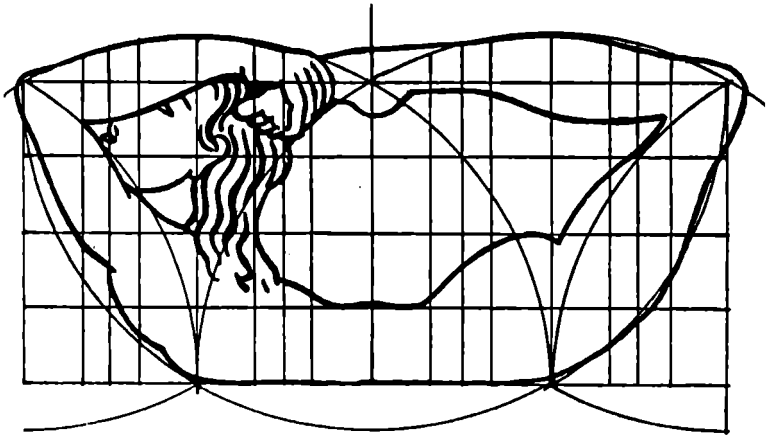
Every posture when made very tense is also called *vajra*, such as *vajra-padma-âsana*.

THE HEAD POSTURE (*shirsha-âsana*): There are several head postures, but the following one is the most important. On the ground, place a soft cloth rolled round and the head upon it. Then, placing both palms on the ground beside the head, raise the body erect. The three muscular contractions now take place automatically. This is also called the Inverted gesture (*viparita karani mudrâ*) or sometimes the Skull gesture (*kapâli mudrâ*). In it, the subtle vital-breath first tries to escape through the main artery of the subtle body by way of the Root Center (*mulâdhâra chakra*) but then returns and is carried by the movement of the blood in the direction of the head. This process automatically awakens the coiled energy, *kundalini*; the Principal Sound, *nâda*, arises very swiftly, and the mind becomes concentrated.

This posture should be practiced for only one or two minutes at first and then very gradually increased up to one hour. Several authors claim that this posture may be practiced for three hours on end, but this can be done only by adepts and even then only providing that they are balanced, strong, and young. For the maintenance of good health, one hour is all that is needed, although for the cure of diseases arising from unbalanced air, bile, or lymph, and of all kinds of fever, practice up to three hours a day may be enjoined. While practicing this posture, a man should be very careful to take large quantities of ghee and milk to avoid deleterious effects. It should be practiced in the morning before taking food; after food or at night it is harmful. It should also never be practiced twice during the same morning. It is dangerous to wash the hands or face, take a cold bath, or walk in the open immediately after it. It should be practiced neither before performing the natural functions nor after a bath; even after breathing exercises, it may be harmful. Other postures may, however, be practiced before it. This posture is prohibited for those weak in the head, or whose head is hot, or who have red eyes or such ailments as lung affections, rapid heart, madness, or insomnia.

If, while practicing the head postures, one feels suddenly hot, the practice must at once be stopped and milk and ghee taken, but nothing else. Medicines must especially be avoided because all remedies for fever slow down the heart and reduce in this way the blood circulation, and this prevents the congested blood from flowing normally. It suffices to lie down in a comfortable position. If an elderly man practices the Head posture, within a year he will see his white hairs turn black once more, his feebleness disappear, and his body become vigorous and healthy. Those not qualified to do breathing exercises can easily enter upon the Royal Path of reintegration by practicing the Head posture.

THE BOW POSTURE (*dhanur-âsana*): Catching the big toes of both feet with the hands and drawing them to the ear much as a bow is drawn is said to be the Bow posture.⁷⁸



THE BOW POSTURE

This is done lying on the belly and bending backward.

THE POSTURE OF THE HIDDEN LIMB (*gupta-anga-âsana*): For seekers (*sâdhaka*) who have some abnormality or ill-placed boils and cannot practice the posture of Attainment, the posture of the Hidden Limb is most useful and has practically the same advantages. The only difference between the two is that in the Hidden Limb posture, the left ankle is placed in front of the sex organs while the right ankle rests on the left one. All the rest—position of the toes, chin, eyes, etc.—is as in the posture of Attainment.

The right foot over the center “Support of the Life breath” (*svadhishthâna chakra*) (above the sex organs) makes the Flying contraction easier and its effects more readily obtainable than in the posture of Attainment. But, since there is no outward pressure on the Basic center (*âdhâra chakra*), the lower part of the central artery of the subtle body from which the coiled energy arises is not purified.

THE CORPSE POSTURE (*shava-âsana*): Lie on the ground like a corpse; keep the forepart of the feet touching one another, the arms lying along the body palms up, and all relaxed. (A small pillow should be below the neck.)

The aim of this posture is to give rest to the body. It should be

taken every day for half an hour after practicing other postures. In this posture, the blood circulation is easy, the muscles are not contracted, the vital breath rises towards the head, and the mind is at peace. Some consider this the best of all postures.

THE FISH POSTURE (*matsya-âsana*): "Placing the right foot at the root of the left thigh and covering the knee with the (right) hand and holding the main left toe with the left hand is the Fish posture."⁷⁹

THE POSTURE OF THE GREAT TEACHER MATSYENDRA (*matsyendra-âsana*): This posture is to be practiced on both sides.

1. Place the right foot on the left thigh, the heel near the navel; bring the left hand round the back and catch hold of the right leg three inches above the heel; the thumb of the hand should be towards the knee and the little finger towards the heel. Place the left foot in front of the right knee, the left knee touching the heart region and the toes of the left foot somewhat below the right knee. The face should be turned to the right and the eyes firmly focused between the brows.
2. Place the forepart of the left foot on the right thigh; passing the right hand round the back, catch hold of the left ankle from above. The right foot should then be placed in front of the left knee and the left hand passed behind the right foot to catch hold of its big toe. The face should be turned to the left with the eyes focused between the brows. This position is the exact opposite of the previous one, and both should be practiced for an equal length of time.

THE PEACOCK POSTURE (*mayura-âsana*): "Place the palms of both hands side by side flat on the ground, with the elbows pressed on both sides of the navel and raised the head and feet straight like a peacock. This is the peacock posture."⁸⁰

This posture should only be attempted after the muscles of the body have already been made supple by the practice of other postures. It is necessary to be careful to see that the bowels are empty before practicing it; otherwise it may cause pain and disease. It should be practiced for seven or eight minutes before the purificatory act of washing the bowels.*

THE COCK POSTURE (*kukkuta-âsana*): "If while seated in the Lotus posture one inserts the hands thighs and calves and placing

*See the chapter on the Six Purificatory Acts.

them on the ground raises the body in the air, this is the cock posture.”⁸¹

This posture eradicates night pollutions and strengthens weak digestive organs. The mouth of the central artery of the subtle body opens, and the digestive vital energy rises.

THE RAISED TORTOISE POSTURE (*uttâna kurma-âsana*): “Remaining in the cock posture, if one firmly presses the neck with the two shoulders and stretches the body with the face upward like a tortoise, this is the Raised-Tortoise posture.”⁸²

THE HERO POSTURE (*vira-âsana*): “To remain motionless with one foot placed over the thigh of the other leg is known as the sin-destroying Hero-posture.”⁸³

THE COMFORTABLE POSTURE (*sukha-âsana*): “Any posture in which one can remain still without discomfort is known as the Comfortable posture; such postures should be adopted by those unable (to practice the regular posture).”⁸⁴

The *Shiva Samhitâ*, however, connects the Comfortable posture with the Auspicious posture (*svastika-âsanâ*) and adds:

“By this method the wise yogi does breathing exercise so that no disease can enter his body and he can control his breath. It is called the Comfortable posture (*sukha-âsana*). It suppresses all pain.”⁸⁵

IV: *The Muscular Contractions (Bandhas) and the Gestures (Mudrâs)*

The Muscular Contractions, or Bandhas

In most of the postures, certain muscular contractions are necessary to bring the vital energies under control. These muscular contractions are called "ties" (*bandha*), and the three most important are the Root contraction, or *mula bandha*; the Net-holding contraction, or *jalandharabandha*; and the Flying contraction, or *uddiyâna bandha*. These contractions are sometimes counted among the Gestures (*mudrâs*), as is invariably a fourth, the Arch contraction (see "Gestures").

Breathing exercises may be harmful when done without the muscular contractions.

THE ROOT CONTRACTION (*mula bandha*) is the most important and should be maintained constantly during breathing exercises. It consists in powerfully contracting the upper part of the anus, drawing it inwards, and releasing it periodically. This diverts the excreting energy, which dwells in the Basic Center (*âdhâra chakra*) above the anus, from its downward trend and makes it the support of the vital breath for its upward motion. When the Root contraction is defective, breathing exercises cause injury to the lungs. When practiced almost continuously, it brings perpetual youth.

"Close the anus by pressing it with the heel and strongly draw upwards the excreting (*apâna*) energy and bring it gradually to the upper region (i.e. the life breath (*prâna*) region). This is the Root-contraction which conquers old age and death."⁸⁶

“By performing this contraction, the union of the excreting and respiratory vital energies (apána and prâna) is realized, and the yoni gesture is performed automatically.”⁸⁷

THE NET-HOLDING CONTRACTION (*jâlandhara bandha*): “The chin should be pressed on the chest closing the net of arteries of the neck: this is called the Net-holding contraction, difficult to achieve even for the gods. The purpose of this contraction is to prevent the ambrosia which flows from the lotus of a thousand petals at the summit of the head from being devoured by the digestive fire which dwells in the navel of all beings.”⁸⁸

“By this contraction the wise yogi comes to drink himself the ambrosia and, gaining immortality, he wanders with delight through the three worlds.”⁸⁹

The chin should be pressed against the triangular hollow at the join of the collar bones. This causes pressure on the Center-of-Extreme-Purity (*vishuddha chakra*), which is in the neck. When properly done, this contraction obstructs the respiratory tracts, and thus, when the breath is held (*kumbhaka*), it prevents the air from creating pressure above the glottis. The Center-of-Extreme-Purity commands the network of the perception-transmitting nerves throughout the body and is more particularly connected with sixteen points of special importance: the toes, the calf of the leg, the knees, thighs, hip-joints, sex-organs, navel, heart, the throat below the Center-of-Extreme-Purity, the neck above this center, the glottis, nose, brow, skull, the bumps behind the ears, and the center behind the forehead (*Brahmarandhra*).

The center of the perception-transmitting nerves is really in the head, but the nerves all pass first through the Center-of-Extreme-Purity, and it is through it also that the orders pass in response to the perceptions.

The Net-holding contraction protects the ends of the nerves from the brutal pressure of the air while holding the breath. If it is not properly done, many disorders appear in different parts of the body, particularly in the nose, the eyes, the head, the throat, and even the digestive tracts.

The contraction is so named because of its connection with the Center-of-Extreme-Purity and the network of nerves that it commands.

At first, the contraction should not be held for more than five minutes; later, its duration may be gradually increased. When the practice lasts too long, the muscles at the back of the neck begin to ache, in which case they should be massaged with ghee made from cow's milk mixed with eucalyptus oil.

THE FLYING CONTRACTION (*uddiyâna bandha*) consists in strongly drawing in the belly at the level of the navel and then releasing it.⁹⁰ This gives support to the lungs during breathing exercises and has a beneficial effect on the health by balancing the various elements of the body. Its defective practice weakens both lungs and digestive organs.

In breathing exercises, this contraction is usually to be maintained while inhaling and exhaling but relaxed while holding the breath. After holding the breath, at the moment of exhaling, relax the Net-holding contraction and establish the Flying contraction.

The Flying contraction is so called because "it causes the life breath to fly into the central artery of the subtle body."⁹¹ Or, "because it is the contraction by which a great bird soars up without effort, it is called the 'Flying contraction'; [and because it defeats death, it also goes by the name of] the 'Lion-which-masters-Death-the-Elephant' (Mritya-mâtanga-kesari)."⁹²

The Gestures, or Mudrâs

To help and accelerate the effect of the postures and breathing exercises, the science of reintegration provides a certain number of technical psycho-physical processes, called the gestures.

"With the help of the Guru, after the sleeping coiled energy has awakened and pierced all the lotus-shaped subtle centers and their knots, then, to awaken Divinity sleeping at the principal aperture (brahmarandhra), the Gestures should be practiced intensively;"⁹³

Many gestures are used in yoga, and the three main muscular contractions described above are usually included among them. Including them, the main gestures are twenty-five in number, not all of which are discussed here: (The *Shivâ Samhitâ* gives only ten prominent mudrâs, shown here with a †.)

1. The Arch gesture (*mahâ mudrâ*)†
2. The Sphere-of-Space gesture (*nabho mudrâ*)
3. The Arch contraction (*mahâ bandha*)†
4. The gesture of Great Perforation (*mahâ vedha mudrâ*)†
5. The gesture of Moving-in-the-Void (*khechhari mudrâ*)†
6. The gesture of Inverted Action (*viparita karani mudrâ*)†
7. The Yoni gesture (*yoni mudrâ*)
8. The gesture of the Thunderbolt (*vajrali*, or *vajroli mudrâ*)†
9. The Instigator-of-Energy gesture (*shakti châlani* or *châlana mudrâ*)†
10. The Deep-pool, or Beating gesture (*tadâgi* or *tâdava mudrâ*)

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11. The Frog gesture (*mânduki* or *mândavi mudrâ*)
 12. The gesture of the Giver-of-Happiness (*shâmbhavi mudrâ*)
 13. The Horse gesture (*ashvini mudrâ*)
 14. The gesture of the Noose-holder (*pâshini mudrâ*)
 15. The She-Crow gesture (*kâki mudrâ*)
 16. The She-Elephant gesture (*mâtangi mudrâ*)
 17. The She-Snake gesture (*bhujangini mudrâ*)
- The gestures of the Five-Holds (*pancha dharana*):
18. earthly (*pârthiva*)
 19. watery (*âmbhavi*)
 20. luminous, fiery (*vaishvânari*)
 21. aerial (*vâyavi*)
 22. ethereal (*âkâshi*)
 23. Root contraction (*mula bandha*)†
 24. Net-holding contraction (*jâlandhara bandha*)†
 25. Flying contraction (*uddiyâna bandha*)†

THE ARCH GESTURE (*mahâ mudrâ*): "With the left heel press carefully the yoni place between the sex and the anus, following the instructions received from the guru. Then spread the right leg and hold the foot with both hands. Close the nine apertures of the body. Press the chin against the chest and, establishing the mind in the Supreme Consciousness, practice breath control. This Arch-gesture, according to all the Rules of Earthly Wisdom (Tantras), is to be kept secret. First it should be practiced on the left side, then on the right. The yogi, keeping his mind under control, should practice this breathing exercise an equal number of times on both sides."⁹⁴

"In this way even the less gifted yogi will realize his aim. Under the influence of this Arch-gesture all the inner channels will become active, semen will not flow and vitality will increase, and all causes of decay will be destroyed. The coiled energy will then forcefully unfold; the life breath will reach the Principial aperture (Brahmarandhra) (behind the forehead), the fire of digestion will flare up, and all diseases be destroyed. The body will then have a marvellous brilliance. Together with old age, death will be defeated and desired results easily gained. The senses will be controlled. All this with practice will of surety be attained by the adept (yogârudha) of yoga."⁹⁵

Having placed the left heel on the "seam" (*sivana*), the space between the anus and the sex-organs, extended the right leg, and placed the two hands holding the foot (or sometimes the knee), with both nostrils do five air "rubbings" (*gharshana*), i.e. very rapid in-

and-out breathing. Then, inhale through the left nostril, hold the breath, and with both hands catch hold of the big toe of the extended leg and place, or try to place, the head on the knee. While doing this, bear in mind the idea "my coiled energy is awaking and I am making her rise to the Principal Center (Brahmarandhra)." Having held the breath as long as possible, exhale very slowly through the solar channel or right nostril. Perform as many of these Arch gestures on this side as desired; then, changing around all the positions, do exactly the same number on the opposite side. Be very careful when doing the Arch gesture on the right side that inhaling takes place through the right nostril and exhaling through the left, and that the right heel be on the "seam."

The practice of this gesture destroys the five troubles (klesha) of man: ignorance (avidyâ), sense of individual existence (asmitâ=the subtle I-notion), attachment (râga), enmity (dvesha), and the fear of death (abhinivesha). It also cures phthisis, enlarged spleen, fistulas, leprosy, and urinary diseases. It leads, further, to the Eight Attainments. These Attainments, however, belong to the natural order and are the greatest obstacle of the yogi in his journey toward spiritual realization.

THE ARCH CONTRACTION (*mahâ bandha*): "Spreading the feet place the right foot on the left thigh, and contracting the anus and the yoni-place draw the excreting energy (apâna) upwards and bring it in contact with the digestive energy (Samâna). Then bring the vital breath downward. The wise yogi then binds to one another the breathing and excreting energies (prâna and apâna) and makes them rise up together. This Arch contraction leads one upon the path of attainments and the yogi thus brings the essence collected from all the channels to his forehead."⁹⁶

"By practice the vital breath will become firmly set in the middle of the central artery of the subtle body and as a result of this Arch-contraction the body will be strengthened; its frame of bones as well as all its muscles will become more powerful. The heart of the yogi will brim with joy and he will live in happiness; having gained much by this Arch-contraction he will go on practicing it and achieve all he wishes for."⁹⁷

The exact method of the Arch contraction is usually given as follows:

After placing the left foot on the "seam" and the right foot on the left thigh at its root, do five air "rubbings" (*gharshana*) through the left nostril. Inhale through the same nostril, hold the breath, and catch hold of the right knee with both hands interlocked and, fixing the mind on the central artery of the subtle body, think, "I

am awakening the coiled energy and carrying her into my head to the Principial Center." Hold the breath as long as possible before exhaling very slowly through the right nostril. Do as many of this contraction as desired and repeat the same number on the opposite side. Its effects are very similar to those of the Arch gesture.

The instructions for the practice of the Arch contraction are given by some teachers under two other forms:

1. Take the posture of Attainment and apply strongly and continuously the Root contraction. Then place both hands on the ground near the hips and do five air "rubbings"; after which, inhale through both nostrils and hold the breath. While holding the breath, think, "The coiled energy is waking up." Then lift the body slightly on the hands, and as long as the breath can be held, brush the ground with the seat. Rest again on the ground and exhale very slowly.
2. Take the Lotus posture and do five air "rubbings" through the left nostril only. Then inhale, also through the left nostril, and hold the breath. Holding the breath, raise and swing the body (*lola-âsana*) as above, thinking, "I am waking up the coiled energy." Having held the breath for as long as possible, exhale very slowly through the right nostril. Repeat as many times on the right side as was done on the left.

THE GESTURE OF GREAT PERFORATION (*mahâ-vedha*): "With concentrated mind the yogi seated in Mahâbandha breathes in. He stops the movement of the air with the Throat gesture (*jâlandhara bandha*) filling completely the two channels (*Idâ* and *Pingalâ*). This is known as Mahâ Vedha which the Realized (*Siddha*) ever practice."⁹⁸

"Oh goddess of the three worlds! Bringing together the breathing and excreting energies (*Prâna* and *Apâna*) the wise yogi seated in the Arch-contraction (*mahâ-bandha*) fills his belly with air creating pressure on both sides. This is called the Arch-perforation (*mahâ-vedha*)."⁹⁹

"Directing the air with the help of this gesture of perforation through the central artery of the subtle body (*sushumnâ*), the powerful yogi then pierces through the Principial knot (*Brahma-granthi*)."¹⁰⁰

"The deities which dwell in the middle of the subtle centers (*chakras*) are shaken under the pressure of air and the coiled energy (*kundalini*) which is the Arch-Power of Illusion (*mahâ mâyâ*) dissolves into *Kailâsa* (i.e. the Center of a thousand petals at the summit of the head)."¹⁰¹

THE MOVING-IN-THE-VOID GESTURE (*khechari*): "The nectar (from the Center of a thousand petals) no longer flows into the fire (of the stomach) nor does the vital breath leap out when the tongue turned backwards enters the cavity of the cranium (behind the glottis). If the sight is then fixed between the brows, this is known as the *Khechari* (Moving-in-the-void) gesture."¹⁰²

In the *Yoga Kundali Upanishad*, the training for *khechari* is described as follows:

"Having drawn the tongue to the root of the palate, the Knower of the Self should, for seven days, cleanse himself from all impurities according to the instructions of his guru.

"Then with a sharp, well-oiled, and clean instrument resembling the leaf of the milk-hedge plant, he should make a hair's breadth cut in the frenum of the tongue. Leaving all other work, he should treat the cut with yellow myrobolam and powdered salt well mixed together. After seven days he should again cut it a hair's breadth. He should thus practice this with great care for six months. After six months the frenum at the base of the tongue will have vanished. The yogi should then tie the tip of the tongue with a piece of cloth and draw it out, upwards, gradually, knowing the proper season, time and manner. A Sage! Thus pulled daily, within six months it will reach the middle of the brows and, to the sides, the ear holes. It will reach downwards to the root of the chin. In the course of three years it will without effort reach the limit of the hair on the forehead, the side of the hair tuft and the hollow of the neck. . . .

"Then pressing with the finger the Principial bolt (the Uvula) the yogi should thrust his tongue inward, and, within three years it will enter the Principial door.

"After entering the Principial door he should begin the practice of churning. . . . Constant churning is not good and should be done only once a month."¹⁰³

The cutting of the frenum of the tongue can be replaced by the practices of *dohana* (pulling the tongue out and massaging it with a gesture like that of milking) and *châlana* (pushing the tip of the tongue backward with the fingers).

"He is not troubled by disease nor soiled by action, he is not bound by Time, he who knows *Khechari*.

"This gesture in which the mind moves in the void (*Khe*) and the tongue moves in the void (the empty cavity of the cranium) is called 'Moving-in-the-Void' and is honored by the Realized."¹⁰⁴

"Whether he be pure or impure and whatever his condition may be, he who does perfectly the gesture of moving in the void is most certainly for ever purified."¹⁰⁵

“If the tongue of the yogi goes up but for one instant, that instant is enough for all his ailments to be destroyed, for old age and death to become impossible.”¹⁰⁶

“He who practices yoga in this way becomes beautiful like another God of love and never suffers from hunger, thirst, sleepiness, nor does he ever faint.”¹⁰⁷

THE INVERTED INSTRUMENT GESTURE (*viparita-karani-mudrâ*): Sit with both legs spread in front, the hands on the knees, and do five air “rubbings.” Then breathe in through both nostrils and hold the breath for as long as possible, thinking, “I am waking up the coiled energy.” Then breathe out as slowly as possible.

This gesture helps in withdrawing the senses from their external objects and facilitates the digestive functions.

The *Shiva Samhitâ*, however, gives the Inverted instrument gesture action as a form of the head posture.

“Placing the head on the ground, raise both feet up in the air; this is the inverted action which all the makers of the rules of wisdom (tantras) keep secret.”¹⁰⁸

“The great yogi who practices this gesture daily for one watch (three hours) conquers death and even at the time of universal destruction remains unharmed.”¹⁰⁹

THE YONI GESTURE (*yoni mudrâ*) is the contraction of the yoni place behind the male organ.

“First with the help of in-breathing (Puraka) draw in the mind with the breath to the basic Center (Âdhâra) (and maintain it there firmly). Then try to contract the yoni place between the male organ and the anus.”¹¹⁰

“Then concentrate on Lust (Kâma) which, in the shape of an arrow shining like a thousand suns but cool like a thousand moons, lies in the center of the Principial yoni. Above it is a subtle tongue of light which is Consciousness, the Supreme Energy (Kalâ), and in union with it is the one Supreme Self on whom one should meditate.”¹¹¹

“Then, leaving [this Principial yoni, the living being rises] through the central artery (sushumnâ) of the subtle body and successively reaches the three emblems (lingas) (corresponding to the gross, subtle and causal shape). And in the heavenly, (the higher) region he drinks the divine ambrosia which is supreme bliss, white and red in color, shining like a thousand suns, and cool as a thousand moons, which flows like a rain of nectar. And he then returns to the yoni.”¹¹²

“Whichever word, good or bad, the yogi utters becomes a magic rune, a mantra, if the yoni gesture is done at the same time.”¹¹³

THE THUNDERBOLT (*vajroli*): "He who practices *Khechari*, his tongue in the hole above the glottis, and whose seed does not flow even in the embrace of a desirable woman, who keeps his seed in his body, what fear has he of death? So long as the gesture of the Void is held, so long the seed cannot fall. If the seed happened to fall, then, when it reaches the womb it is drawn up again forcibly by the power of the yoni-mudrâ."¹¹⁴

Shiva speaks:

"For the sake of my devotees I shall briefly describe the Thunderbolt gesture which destroys the darkness of the world and is to be kept as the secret of secrets."¹¹⁵

"Living according to his fancy and without practicing the rules ordained by yoga, the householder can by the practice of *Vajroli* attain liberation."¹¹⁶

"First the wise seeker should try to draw in, through the channel of the sex organ, the female seed from the yoni and bring it into his own body and he should move his sex organ without letting his own seed fall. If by chance the seed begins to move, then, through the yoni mudrâ it should be stopped and drawn upward and stored on the left side, then stopping for a moment the movement of the lingam and following the instructions given by his guru, the yogi, uttering repeatedly the syllables 'Hun,' should again move his linga in the yoni. And forcibly drawing inward the *Apâna* air he should draw in the seed of the woman, this is known as *Vajroli mudrâ*."¹¹⁷

"Knowing the male seed as the lunar principle and the woman seed as the solar principle one should make them enter united in one's body."¹¹⁸

"If I who am the male seed and *Shakti* who is the female seed are united, then, when performing this practice, the yogi gains a divine body (i.e. his body becomes like that of the gods)."¹¹⁹

"The falling of seed leads towards death; the keeping of one's seed is life. Hence with all his power should a man hold his seed."¹²⁰

"In this world all is born from seed and dies of seed. Knowing this the yogi should always keep his seed."¹²¹

"By this practice even the man who indulges in worldly pleasures can attain realization, and all wished for results can in this world be achieved."¹²²

"There are two varieties of *Vajroli* named *Sahajoli* and *Amaroli*. The yogi should in any case try to avoid losing his seed."¹²³

"If by chance the sperm should suddenly fall and the union of moon and sun (male and female seed) take place, this is known as *Amaroli*. The united seeds should then be drawn up again through the linga."¹²⁴

“When his seed begins to move but the yogi is able through the yoni gesture to stop it, this is known as Saha-joli and is a most secret process in all the scriptures of earthly wisdom.”¹²⁵

“At the time of giving out his urine he should strongly draw up the (apâna) air and giving out very little urine draw it up again according to the instructions of the guru. Practicing this always will help in controlling the seed and lead to great attainment.”¹²⁶

THE INSTIGATOR-OF-ENERGY GESTURE (*shakti châlana*): “The wise yogi taking the help of the Apâna vital energy, vigorously drawn in, compels the sleeping coiled energy to move. This is the Instigator of Energy gesture which gives all powers.”¹²⁷

THE GIVER-OF-HAPPINESS GESTURE (*shâmbhavi mudrâ*): For this the mind should be firmly established in the Center of Command (âjnâchakra) and the eye-sight kept level, fixed on some beautiful imaginary object at a distance of at most a yard (2 cubits) and at least one span of the hand. And whether walking, moving, standing, sitting, sleeping, waking, or working, the invisible (alakshya) should be made the object of sight (lakshya). No outside help is necessary for this, it suffices for the outward vision to be changed into the inward vision or introspection (antar-lakshya). This inward vision, by which the meaning of the spoken word is seen to be in accordance with its subtle substratum (madhyama), is called the shâmbhavi mudrâ, or “gesture of the Giver-of-Happiness” (Shambhu, i.e. Shiva). It is said to have been practiced by Shiva himself. The Upanishad says: “When the mind dissolves into its inherent bliss, this is the gesture of the Giver-of-Happiness. This is also called the Moving-in-the-Void gesture.”¹²⁸

Of the twenty-five Gestures, the Moving-in-the-Void and the Thunderbolt, together with the secondary gestures—the Beating (*tâdava*), the Wearing-of-Garment (*paridhana*), the Union (*yukti*), the Moving-Around (*parichâlana*), and the Moving Energy (*shakti châlana*)—should never be attempted without the guidance of a qualified teacher or guru.

For mental concentration in particular, the following gestures are used:

THE INVISIBLE GESTURE (*agochari*) consists in keeping still with the mind concentrated on the tip of the nose.

THE WANDERING-ON-THE-EARTH (*bhuchari*) consists in fixing the

mind on the empty space about four finger-breadths from the tip of the nose.

THE BLACK-BEE (*châchari*), sometimes identified with the Moving-in-the-Void gesture, by which the mind is concentrated on the Center of Command.

In breathing exercises, besides these gestures, the Intoxicated gesture (*unmâdi mudrâ*) and the Absolute chalice (*kevala kumbhaka*) are used.

In addition, there are certain ritual gestures, the *nyâsas*, by which some part of the body or a certain thing is consecrated to a particular deity. There are several of these which should be practiced with breathing exercises, such as the consecration of the hands, the consecration of the different parts of the body, the consecration of the letters of the alphabet, and the consecration of the seers.

V: *The Six Purificatory Acts* (*Shat Karma*)

In the normal course of life, the nerves, arteries, and all other channels of the body gradually harden and become obstructed by sediments and impurities, which are the cause of aging and of most physical and mental ailments.

The first work in the practice of yoga is to remove these sediments through the purification and rejuvenation of first the grosser and then the subtler channels of the body. The chief means for purifying the body are rhythmical breathing accompanied with holding of the breath and the uttering of certain syllables called the "seed formulae" (*bija mantras*).

In addition, there are Six Acts (*shat karma*) which, when done systematically and with the assistance of the special muscular control gained by the training of yoga, have a remarkable effect in thoroughly disintoxicating and rejuvenating the organism.

"These six acts should be performed: washing out the stomach (*dhauti*), washing out the bowels (*vasti*), cleansing of the nose (*neti*), shaking the abdomen (*nauliki*), fixing with the eyes (*trâtaka*), and breathing bellows (*kapâla bhâti*)."¹²⁹

Some treatises, particularly the *Bhakti Sâgara* of Charana Dâsa, add to these: the Elephant act (*gaja karani*), the Air-pipe act (*dhanu karani*), the Tiger act (*dhagi karani*), and the Conch act (*shankha pashâla*).

Without these Six Acts, it is often difficult to find the physical strength and resistance necessary for the practice of yoga.

Rules for the Performance of the Six Acts

The rules for the performance of the Six Acts are very strict and relate to place, food, and physical and mental behavior. These rules must be observed.

The place for the performance of the Acts must be comfortable and undisturbed. The food must be well regulated and include those aliments which develop the good tendencies in the mind; these include milk, ghee,* almonds, barley-sugar, and other nourishing but light foods. The correct behavior for the performance of the Acts is a habit of detachment, forbearance, love of solitude, and talking little.

But before practicing any form of yoga, a man should practice the rituals of worship which prepare him for it; through these, he will meet with less difficulty and few obstacles.

It may be necessary also to repeat here that no one of these practices should be attempted without the guidance of a qualified teacher. Without proper guidance they are likely to be unsuccessful and may even be harmful.

Although the methods given for the Six Acts in books composed more than two thousand years ago may seem to us now rather primitive, one should not forget that the remarkable mastery over internal muscular movements they imply is of the utmost value in the attempt of the yogi to control every reaction and reflex of the physical body.

Description of the Six Acts

THE SHAKING OF THE BELLY (*nauliki*), (also called *nauli*, *naulika*, *nyoli*, and *nala-kriya*): "Stooping the shoulders, shake the belly rapidly from right to left like quivering water—adepts call this 'nauli.'"¹³⁰

After performing the natural functions, bathing, and performing the daily ritual (*sandhyâ*), feeling clean and light, take up either the Lotus posture, the posture of Attainment, or the Raised Lotus posture. Then, having exhaled the air from the lungs, try by power of will to make the belly shake from right to left. This should be practiced morning and evening until perspiration begins. After some time the belly will lose its inertia. The resulting sensation will be that of the belly being depressed on both sides and vertical channels on either side, which unite to form a strong central pillar

*clarified butter

rising from the subtle Root Center to the heart. When the sensation of the pillar grows strong, the shaking of the belly is easy. Gradually, as the belly moves round with the shaking, the two main subtle channels on either side of the body begin to be felt in the chest, throat, and forehead. Once the shaking is started it soon continues of its own accord. At first it causes loose motions. A well-built, not too heavy man should succeed in performing the shaking of the belly within a month.

Before, however, beginning this practice, it is as well to spend some time in the Drawing-back (West) posture or the Peacock posture, and it should be noted that so long as the intestines adhere to the back, however slightly, they should be shaken carefully; otherwise, various internal and seminal troubles will be apt to arise.

"The practice of nauli increases the digestive secretions and digests food. It always gives pleasure and dries up all kinds of disease. It is the best of the practices of yoga."¹³¹

When the practice of shaking the belly is mastered, all the muscular contractions are easy, and it is therefore called the ladder to breath control. During its performance a very sweet taste is felt near the throat. Shaking the belly is a help in performing the other acts, particularly in the washing of the stomach and of the bowels, and in the Conch Act.

THE WASHING OF THE BOWELS (*vasti*): The washing of the bowels is called vasti, because vasti is a center, red in color, in the lower abdomen near the Root Center.

The practice, which cleanses the bowels, is of two kinds: cleansing by air and cleansing by water.

Air cleansing consists in drawing air upwards into the intestines, by the shaking of the belly, and then, assuming the Peacock posture, letting the air go.

Water cleansing consists in immersing the body in water and drawing in some of the water by shaking the belly. When the air cleansing has been completely successful, water cleansing is easy because the air helps to draw in the water.

"Vasti practice consists in sitting in the Raised Lotus posture in water up to the navel with a tube in the anus and then to wash out the inner belly by drawing in water."¹³²

The tube should preferably be of bamboo, six finger-breadths in length, well smeared with oil or ghee; its hole should be large enough for the small finger to enter. Two-thirds of this tube should be introduced into the rectum; then, pressing both heels hard together, squat on the balls of the feet and contract the anus to draw

in water. Having swilled this water inside by the shaking of the belly, it should be evacuated. This removes all inner residues, toxins, parasites, etc. and leaves the intestines thoroughly clean. Do the cleansing before taking food, and take some light food immediately after it.

Some people, training themselves in air cleansing, do water cleansing standing in the water without the use of a tube, but this can have ill effects.

When bowel cleansing is done in a river, there is always the risk of animalculae entering the intestines and doing harm there; a piece of fine cloth should therefore be stretched over the mouth of the tube.

To let out the water, the Drawing-back posture should be used. Cool but never cold water should be used for the cleansing of the bowels.

"By cleansing the bowels, all diseases of the spleen, liver, and intestines, and disorders of wind, bile, and lymph, single or combined, are eliminated."¹³³

THE CLEANSING OF THE STOMACH (*dhauti*): "According to the instructions of the teacher, swallow a piece of cloth broad by four fingers, long by fifteen cubits and pull it up again. This is the washing."¹³⁴

Dampen the cloth in warm water, slightly squeeze it out, and begin the practice by swallowing one cubit of it, then two, then three and so on until in this way the whole cloth can be absorbed after a week or ten days' practice. Leave about one cubit unswallowed, and clenching the teeth firmly upon it, shake the belly. Then, slowly pull out the cloth. Before swallowing the cloth, it is advisable to drink a quantity of water, which helps in the cleansing and in extracting the cloth. The cloth must be washed daily and kept very clean. A soft string is sometimes used instead of a cloth, and some people enjoin the use of a red cloth. But commentators remark that it may appear from a distance as if the yogi took out his entrails to wash them, and, since this might be taken for a kind of deceit, they disapprove of it.

"Ailments such as coughs, enlarged spleen, leprosy, and the twenty affections of the lymph undoubtedly disappear as a result of the practice of washing out the stomach."¹³⁵

Those affected by certain disorders such as inflammation of the glottis, throat, or bronchial tubes; dry cough; phthisis; hiccough; nausea; irritation of the stomach; etc. should not wash out the stomach. Moreover, if done daily, without there being a necessity for it, it will take away the gastric juices, weaken the digestive process, and lead to general weakness. If it is practiced when one is

bilious, the cloth may get caught between the stomach and the lesser intestine, and, if the upper part of the cloth is weak, it may get torn off, in which case hot water should be drunk and the cloth brought up with the help of a stick. Owing to the danger of this, the washing of the stomach is forbidden in bilious states.

THE CLEANSING OF THE NOSE (*neti*): This is done in two ways: with water (*jala neti*) or with a string (*sutra neti*).

Water cleansing of the nose is done in the morning after cleaning the teeth and should be practiced before the string cleansing. Observe through which nostril the breathing is passing, close the other and draw water up. The water will flow down into the throat, and at first there will be a feeling of itching and irritation in the whole of the back of the head, but, with practice, this will disappear. The water may be ejected either through the same nostril or through the other one. One or two quarts of water can thus be taken in at a practice. Water having been taken in through one nostril, the process may be reversed and the water taken in through the other.

This practice greatly increases the strength and brilliance of the eyes, but where there is any acute affection of the eyes or a beginning of fever, the nose should not be cleansed. Many people drink water every day through the nose, but this is not considered good, for no water which has cleansed the nose should be swallowed.

String cleansing is done after the water cleansing of the nose. Take a soft string of ten to fifteen strands, one cubit in length and without knots. Polish it with wax and soak it in water. Then introduce it into that nostril through which you are breathing at the moment; draw in the string by strong successive inhalations, keeping the other nostril closed with the finger. When the end of the string comes into the mouth, catch it firmly between the finger and thumb and draw it out through the mouth. After a few days' practice one end can be caught through the mouth and the other end held near the nose and the string pulled backwards and forwards, which is called "string rubbing" (*gharshana-neti*). Repeat the process through the other nostril. It is also possible to take the string in through one nostril by inhalation and out through the other by exhalation.

There are some who consider this practice wrong and avoid it, although there is nothing really to fear from it if it is done only every three days. The water cleansing may, however, be done, every day. If there is a tendency to sneeze during the practice, breathing should be stopped for a second or two before beginning.

"Neti purifies the head; it gives superhuman sight and quickly

does away with all diseases affecting any organ situated above the elbows."¹³⁶

Should there be any irritation or bleeding inside the nose due to the cleansing, some cows' milk ghee should be sniffed up twice a day. Those affected with such troubles as jaundice, acidity, phthisis, yellow fever, pain in the nose or eyes, red eyes, headache, and affections due to biliousness should not practice the cleansing of the nose. If, however, it is done, string rubbing must be avoided at all costs.

FIXING WITH THE EYES (*trâtaka*)

"To fix with insistence the sight, without winking, on a minute object until the tears come to the eyes is known to the Great Teachers as *Trâtaka*."¹³⁷

The sight should fix a very small object such as a mustard seed or speck of dust or spot on a white wall. *Trâtaka* should be practiced secretly.

"*Trâtaka* destroys eye troubles, it prevents sleepiness and laziness. *Trâtaka* deserves to be secretly treasured in the world like the chests of gold."¹³⁸

"A thing keeps its power when hidden, exposed it loses its power."¹³⁹

Fixing uses the same energy as that used for mesmerizing.

The treatises of Hatha yoga speak of only one kind of *trâtaka*, but the *Upanishads* mention three different forms: the Inner, the Outer, and the Intermediate *trâtaka*.

The Inner Fixing consists in fixing the visual field of the closed eyes between the brows. It is usually done with the six-faced (*shanmukhi*) gesture. Its practice closely resembles the process used in meditation (*dhyâna*). In the beginning this practice may make the head ache and the pupils of the eyes restless, but after a few days, the sight again becomes steady.

The Outer Fixing consists in fixing the sight on certain far distant objects—for instance, the moon, constellations, peaks of distant hills not snow clad—not, however, upon the sun, because the nature of solar light and of sight being the same, the sun will draw away the power of the sight, and after a few months, the eyes will grow weak. If fixing the sun has to be done, then it should be the rising sun. When one is fixing the center of the sun, the discus gradually appears black and surrounded by a halo.

The Intermediate Fixing consists in concentrating the sight on the letter AUM written in ink on paper; on any spot or mark; on the image of a deity or a religious picture; on a lighted candle or the still flame

of an oil lamp burning vegetable oil or cow ghee; on any object or image lit by a lamp; on the tip of one's nose; or on any near object.

In the beginning the sight should not be concentrated between the brows for too long at a time; it might weaken the eye muscles and produce myopia.

Not everyone is apt for all the three Fixings. Those who are bilious by temperament; whose head, nose, or heart are warm; or who have swollen eyes or any disease are qualified to do only the outer Fixing; likewise, those in whose constitution the air element predominates and who cannot see distant objects clearly or have weak sexual powers. Only those whose sight has no defect and whose temperament is predominantly lymphatic should do the Intermediate Fixing.

Fixing should never be done under the influence of anxiety, anger, or sorrow or while studying; it is also forbidden to those who go much in the sun or any intense heat. Fixing can only be successfully accomplished if a restricted diet is followed, although many people practice Fixing who eat meat, drink alcohol, and take drugs; this is fundamentally wrong and often sends them blind or insane. It is only after the body has been purified and made supple by following the Observances and Abstinenances and practicing the Postures that the practice of Fixing with the eyes is beneficial.

Since the practice of Fixing makes the eyes and head feel warm, the cleansing of the nose by water should be done after it, and every morning the eyes should be bathed with rose or "tri-phala-water." The eating of anything which may increase the bile or cause constipation should be avoided. As soon as tears come to the eyes, Fixing should be stopped and not done again that day. The best time for practicing it is from 2 to 5 A.M.; at that hour, all is peaceful and the mind easily concentrates.

After practicing Fixing for about six months, the seeker sees his wishes materialize, the heart and motives of others become transparent to him, and he begins to perceive and know things and events which are happening in far distant places.

THE ELEPHANT ACT (*gaja karani*) consists in washing out the stomach by drinking large quantities of water and vomiting it up again like an elephant taking water through his trunk.

"Know the elephant act to be the drinking of water to one's fill and returning it and giving it out so that no illness may attack the body."¹⁴⁰

*Tri-phala-water is a decoction made from the dried fruits of the three Myrobolam trees boiled together in water.

This Act must be done before taking any food, unless it is to get rid of any poison or unhealthy food eaten. It should be done every morning after cleaning the teeth; the water can be made to return by putting one's finger down the throat, but when the habit of vomiting it up is established, the water can be returned at will. While the water is in the stomach, it is useful to swill it round by the shaking the stomach. When the water comes out clear, it means that no impurity remains in the stomach. This Act is particularly useful for bilious temperaments.

Additional Acts

THE BREATHING BELLOWS (*kapāla bhāti*): "Very rapidly breathe in and out lightly like the bellows of a blacksmith. This is known as *kapāla bhāti* and is said to cure lymph deficiencies."¹⁴¹

When one has a cold or any mucus in the lungs and the cleansing of the nose with a cloth and washing out of the stomach with a cloth are inadvisable, then the practice of the Breathing Bellows is strongly recommended. It purifies the lungs, stimulates the functions of the head and stomach, and clears the central artery of the subtle body. When one is in bad health, during rains, or while traveling, it should not be practiced. When done too fast, it may injure the respiratory tracts, and if done with excessive pressure, it may affect the lungs, which will lose their strength. This might also weaken the vital energy.

CLEANSING OF THE DIGESTIVE TRACTS (*shanka pashāli kriyā*) is a process of muscular control whereby a quantity of water taken by mouth and passing through the digestive tracts is immediately evacuated through the rectum. This produces a thorough cleansing of the digestive system, and if certain herbal preparations are mixed with the water, it is a means of rapidly curing any intestinal infection. In this process the practice of shaking the stomach is very useful.

VI: *The Fourth Step of Hatha Yoga*

Breath Control, or Prânâyâma

“Assuming the posture at first O Brâhmana! keeping his body erect, [his mind] alert, with his eyes fixed on the tip of the nose, the [upper] teeth not touching the [lower] teeth, the tongue adhering to the palate, the mind at ease, showing no nervousness, the head slightly inclined, the hands bound in the yoga gesture [of Chin-mudrâ, the yogi] should practice prânâyâma according to the prescribed rules.”¹⁴²

All the previous exercises of muscular and nerve control were but a preparation. The real technique of yoga begins with the control of the ten vital energies (prânas) and rhythms, of which breathing is the most important.

“The voluntary interruption of the movement of breathing in and out is prânâyâma.”¹⁴³

“The concerted action of the respiratory and excretory energies, prâna and apâna,* is called prânâyâma.”¹⁴⁴

By control of these vital energies, the mind is rapidly brought under control, mainly by the holding of the breath for a considerable time; this, to be effective, must be done without any feeling of discomfort and is really achieved only in Râjâdhirâja yoga.

*The word “apâna,” meaning “undrunk” or “unbreathed” air, has an intentional dual meaning in yoga. It refers both to the external air not yet breathed in and to the excretory energy which drives digested aliments on their downward course. The union of prâna—the vital breath—and apâna therefore sometimes means the combination of the breathing with the excretory energies.

“The soul purified by prânâyâma realizes the Supreme Spirit, the Para Brahman, hence, according to the scripture of Principial Revelation, the Shruti, there is nothing higher than prânâyâma.”¹⁴⁵

“The Lord of yoga, through breath control, gains the eight superhuman powers. He crosses beyond the ocean of sin and virtue and freely wanders in the three worlds.”¹⁴⁶

Puraka, Rechaka, Kumbhaka

IN-BREATHING (*puraka*): “Even as a man sucks in water through the stem of a lotus, even so should breath be drawn in. Such are the characteristics of in-breathing (*puraka*).”¹⁴⁷

OUT-BREATHING (*rechaka*) consists in giving out, through the nostrils, the impure air from the lungs.

“Blowing out the air which is not part of one’s body into the outside space and keeping to a state of emptiness, such are the characteristics of out-breathing (*rechaka*).”¹⁴⁸

HOLDING THE BREATH (*kumbhaka*): “To keep still without breathing in, nor breathing out, nor move any limb, such are the characteristics of the Chalice (*kumbhaka*).”¹⁴⁹

Holding the breath (*kumbhaka*), or “chalice,” is of two kinds.

The Outward Chalice (*Bâhya Kumbhaka*) consists in breathing out and then stopping the breath. The method usually adopted is to breathe in for the time it takes to repeat four times the sacred syllable of obeisance AUM, breathe out for the time it takes to repeat the syllable eight times, and stop breathing for the time it takes to repeat AUM sixteen times.

The Inward Chalice (*Abhyantara Kumbhaka*) consists in breathing in, then holding the breath before breathing out. The method usually adopted is to breathe in for four AUMS, hold for sixteen AUMS, and breathe out for eight AUMS.

THE ABSOLUTE CHALICE (*kevala kumbhaka*), or **STUPEFIED BREATHING** (*stambhavritti prânâyâma*) consists in stopping the breath without effort at any point of in- or out-breathing. To do this, breathe regularly for some time, in-breathing for four AUMS and breathing out for eight AUMS; then stop wherever convenient, and hold the breath for sixteen AUMS.

“The breath control in which the breath is held without effort and without breathing in or out, everyone calls the Absolute Chalice, *kevala kumbhaka*.”¹⁵⁰

“He who is successful in the absolute chalice, without breathing in or out, finds nothing in the three worlds beyond his reach.”¹⁵¹

“When, following the above method, the breath can be stopped for three ghatikâs (one hour and a quarter), the yogi can realize all the attainments he wishes for without doubt.”¹⁵²

Location, Rhythm, and Timing

There are a great many varieties of breath control.

“According to location, timing and rhythm, external, internal, and ‘stupefied’ breathing are either deep (dirghâ) or light (sukshma).”¹⁵³

That location is called “inner” when the breath travels from the navel through the chest and throat up to the interior of the nose; that location is called “outer” to which the air is expelled or from which it is drawn in, and which extends sixteen finger-breadths beyond the tip of the nose.

The seeker who draws in his breath down to the navel should feel, when breathing out, that he expels it for a distance of sixteen finger-breadths. When drawing in his breath to the heart only, he should expel it for twelve finger-breadths only. If he draws in the breath to the throat, he should expel it for eight finger-breadths, and if he draws it in only as far as the back of the nose, the breath should be expelled four finger-breadths only.

The longer breaths are called deep (dirgha) and the shorter ones light (sukshma).

Timing and rhythm are intimately connected. The counts of the syllable AUM used to measure the relative duration of the in- and out-breathings and chalices are called the “numbering” (sankhyâ) or “time-units” (mâtâ).

The actual duration of the rhythm is its timing (kâla), which can be expressed in seconds. The same rhythms are often practiced in double, quadruple, or other timings.

Commenting on *Yoga Darshana* II, 50, Vâchaspati gives the average unit of measure as “the time necessary for stroking the knee three times with a circular movement and then snapping the finger once (i.e., one and a half seconds).”

The Four Degrees of Breath Control

THE FIRST THREE DEGREES: The first three degrees of breath control are measured according to the duration of the chalice, i.e., of the holding of the breath.

In the first degree, the small breath control, the chalice lasts about

sixteen and a half seconds; in the second degree, the intermediate breath control, about thirty-three seconds; in the third degree, the higher breath control, about fifty seconds.

Thus, the duration of the more usual breath controls, in seconds, will be as follows:

	<i>breathing in</i>	<i>inner chalice</i>	<i>breathing out</i>	<i>outer chalice</i>
small	4	16-1/2	8	1
intermediate	6	33-1/4	10-12	2
higher	8	50	12-16	3

After the higher breath control is perfected the duration of the chalice may be further increased by practicing the Breathing Bellows. If the chalice lasts for more than five minutes, a good deal of air will have been assimilated and the breath may have to be drawn in a second time before breathing out. When the higher breath control is perfected, the vital breath will be felt to rise through the central artery of the subtle body towards the head. At first it climbs very slowly like an ant; then, as the artery becomes purified in the region of the three main centers (*granthi*) it leaps up like a frog; and when by further practice of the Breathing Bellows the chalice has been increased in length and the centers pierced, it flies upward like a bird and enters the Center of the Thousand Petals at the top of the head.

Practicing the chalice, the head at first grows heavy, but in a few days it clears and its powers of resistance increase to such an extent that no trace of pain is felt. In six weeks the vital breath should move fast, the mind become concentrated, and bliss be experienced.

THE FOURTH DEGREE: "To transcend the outer and inner spheres of perception is the fourth degree."¹⁵⁴

By getting beyond the objects of both the outer senses and inner faculties, such as volition and discrimination, the transcendent, fourth degree of breath control is reached, where complete cessation of movement takes place and where nothing remains measurable by time, space, or number.

The Use of the Muscular Contractions in Conjunction with Breath Control

Breath control should never be attempted without the muscular contractions (*bandhas*), for without them breath control cannot succeed and may even be harmful and injure the lungs.

The following muscular contractions are used in the ordinary practice of breath control: during in- and out-breathing, the Root contraction and the Flying contraction; and during holding of the breath, the Root contraction and the Net-holding contraction.

It will be thus seen that the Root contraction is held throughout.

It must be stressed that in all breathing exercises, one must be very careful never to expel the air from the same nostril that breathes it in. If breathing in is done through both nostrils, then breathing out may be done either through both nostrils or through either one alternately. Except when otherwise specified, never breathe in and out through the mouth; breathing out through the mouth is particularly bad because it causes loss of strength.

After breath control exercises, it is necessary to lie down for a while, taking the Corpse posture and listening to the "inner sound" (*nâda anusandhâna*); then bathe in tepid water. After the practice, only milk, first warmed and then cooled, may be taken. No food should be taken at night.

The Different Types of Breath Control

There are nine main types of breath control, each having different effects.

1. The With-and-Against (*anuloma-viloma*, or *loma-viloma*)
2. The Piercing-of-the-Sun (*surya bhedana*)
3. The Victorious (*ujjâyi*)
4. The Cold-Maker (*shîtakari*)
5. The Cooling (*shîtali*)
6. The Bellows (*bhâstrikâ*)
7. The Rising (*murch'hâ*)
8. The Bee (*bhrâmari*)
9. The Floating (*plâvini*)

WITH-AND-AGAINST (*anuloma-viloma*) should always be practiced first, since it purifies both sides equally, strengthens the lungs, and balances all the main elements of the body.

Take the posture of Attainment, or the Lotus posture or the Auspicious posture, and apply the Root contraction. Keeping the head, body, and neck in a straight line, expel the impure air from the lungs through the nostrils. The belly is drawn in and should be held thus. Then, through the lunar channel (*chandra svara*), i.e., through the left nostril, breathe in for four, eight, or sixteen units of measure. Having done this, the belly is reinflated, i.e., it returns to its normal condition. Next, apply the Net-holding contraction, pressing the chin against the cavity of the throat, and hold the breath for sixteen, thirty-two, or sixty-four units of measure or as long as you can. Then breathe out for eight, sixteen, or thirty-two units. While breathing out, the belly draws in automatically and should be held thus while doing the Flying contraction. After breathing out, remain as long as possible without breathing. This is the Outer Chalice. Next, with the same rhythm and timing, breathe in through the solar channel (*surya svara*), i.e., through the right nostril; hold the breath for as long as you can, and slowly breathe out through the left nostril.

Thus one breath control, *prānāyāma*, is completed.

At first, only ten such breath controls should be done at a time, then daily increased by five; within a week, forty can easily be done, after which one should keep to that number or slightly increase it.

Within three months, this exercise will clean all the nerves, blood vessels, and other inner channels. It gives resistance equally to heat or cold and can be practiced all the year round.

While holding the breath, the name or rune of one's own chosen deity should be mentally repeated.

The body should remain relaxed, natural, and motionless, and the eyes closed. When breathing in or out through the right nostril, one should use the little and fourth fingers of the right hand to press the left nostril to close it; when breathing through the left nostril, one uses the thumb of the right hand to close the right nostril.

If in the beginning the holding of the breath for sixteen and a half seconds proves too long, then less may be done and the time increased gradually. After a practice of three to four months, the seeker should be able to begin the Intermediate breath control, and, after another three or four months, the Higher breath control.

Having reached the degree of higher breath control, the gesture of Moving-in-the-Void (*khechari*) may be practiced, and this greatly facilitates the holding of the breath.

When the seeker has reached the stage of the small breath control, and the forty breath controls a day have become a habit, the practice of the Arch gesture, the Arch contraction, and the gesture of the Great Perforation—particularly the last, which is very important in making the vital energy rise—is recommended by some of the great teachers (âchâryas). But these gestures should be practiced only by the strong and healthy; they do harm to the weak.

Morning and evening practices should preferably be equal in length, but if one is tired, the evening practice may be cut short although not altogether dropped.

THE PIERCING-OF-THE-SUN (*surya bhedana*): Sitting as before in the posture of Attainment, the Lotus posture, or the Auspicious posture, breathe through the right nostril and hold the breath as long as possible before breathing out slowly through the same nostril. At first, repeat this ten to twenty times, then gradually increase the number.

This breath control generates heat and should therefore be practiced in the winter or in cold climates. It also increases the production of bile in the body and cures all affections of the head and many other diseases.

THE VICTORIOUS (*ujjâyi*): Bend the head slightly. Take in only a little air through both nostrils. The air thus breathed in should produce a sound between the nose and throat. Hold the breath for four to five seconds and breathe out through the left nostril. The inhaling, exhaling, and holding of the breath are all short. In this form of breath control there is no need of the muscular contractions, and it can be done even while sitting, walking, or lying. When, for any reason of physical unfitness, other breath controls are not possible, this form may be practiced for about an hour.

Like the Piercing-of-the-Sun, the Victorious breath control generates warmth and should for the most part be practiced in cold weather. It should be done at first some ten to twenty times only. It increases the span of life and cures respiratory affections, phthisis, intestinal troubles, and edema.

The Victorious breath control is said to have been performed by the mythical crow Bhushundi.

THE COLD-MAKER (*shitakari*): Pout out the lips as if for sipping, protrude the tongue from between the teeth to touch the lips, and, closing both nostrils, sip in the air with the tongue and lips. Hold the

breath as long as possible before breathing out slowly through both nostrils. The muscular contractions are not necessary for this form of breath control, either.

Since this breath control makes one cold, it should be practiced preferably in the summer. It does away with every sort of heat, including fever, and cures most diseases. It also eliminates hunger, thirst, sleepiness, and laziness.

Practicing it one hundred times morning and evening for three years will destroy old age and restore youth. Poisons have no effect on those who practice it regularly.

THE COOLING (*shitali*): "Drawing the air in along the tongue, slowly fill the belly; hold the breath awhile and breathe out through both nostrils."¹⁵⁵

Protrude the tongue one finger-breadth beyond the lips, giving it the shape of a crow's beak. Close both nostrils and suck in the air hard along the tongue, taking in all you can. Then close the mouth and hold the breath as long as possible, drawing it deep down into the belly; breathe out slowly through both nostrils.

At first, do only ten to twenty of these breath controls, then increase to half an hour morning and evening. Some people, however, practice it for at least five to seven minutes three times a day.

This breath control generates cold and has the same effects as the Cold-Maker, but it has also the special effect of increasing physical beauty and charm; it is said to give the body the beauty of *Kâma Deva*, the God of Love.

It is inadvisable to practice it when the weather is cold, nor should persons with phlegmatic temperaments do it.

"The yogi who night and day drinks the vital breath through the crow-beak is free from all disease and can hear from far, see from far, and surely can perceive subtle things."¹⁵⁶

THE BELLOWS (*bhâstrikâ*): Take the Lotus posture and do some ten rapid air "rubbings" through the left nostril; the eleventh time, breathe in by the same nostril, apply the Net-holding contraction, and hold the breath as long as possible. Then breathe out slowly through the right nostril or solar channel, release the Net-holding contraction, and apply the Flying contraction. Hold the breath for three to four seconds in outer chalice and then repeat ten rubbings, but this time through the right nostril. For the eleventh time, breathe in, hold the breath as long as possible, and breathe out slowly through the left nostril. Repeat from the beginning.

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At first, do only five to ten of this breath control. It counteracts heat and cold equally and can be practiced all year around. It also balances the humors of the body so that diseases have no hold. If practiced ten times morning and evening for six months, it makes the coiled energy very powerful.

This breath control greatly increases the capacity for holding the breath but should be practiced with moderation because it can injure the lungs.

Regular practice thoroughly cleanses the central artery of the subtle body and, with the speed of a bird, pierces through the three main Centers of the subtle body respectively ruled by Brahmâ the Creator, Vishnu the Preserver, and Shiva the Destroyer and reaches the thousand petalled Lotus of Principial Knowledge at the top of the head.

THE RISING BREATH CONTROL (*murch'hâ*), also called the Six-faced gesture (*shanmukhi-mudrâ*) is done by either of two methods.

- Take the posture of Attainment and, breathing in through both nostrils, apply the Net-holding contraction. Then, place the thumbs on the ears, the forefingers on the eyes, the third and fourth fingers on the nostrils, and the little fingers on the mouth, and hold the breath for some six seconds. Relaxing only the third and fourth fingers, breathe out very slowly through both nostrils without releasing the Net-holding contraction.
- Take the same posture as above, but apply both the Root as well as the Net-holding contractions throughout. Breathe in through the left nostril, hold the breath as long as possible, and breathe out slowly through the right nostril.

This breath control increases the capacity for holding the breath. If the holding is prolonged, then the Flying contraction should be applied and the Net-holding contraction relaxed. It is said to be possible with this control to perceive with closed eyes, and sight focused between the brows, the colors of the five principles of the elements, which are yellow for earth, white for water, red for fire, green for air, and blue for ether. It gives great mental concentration and silences the movements of the mind.

THE BEE (*bhrâmani*) is done in several ways.

- The only difference between this breath control and the “With-

and-Against” is that at the time of breathing in and out a sound like that of a bee is made.

- Take the posture of Attainment, close the eyes, concentrate between the brows, and apply the Net-holding contraction which should be held throughout. Breathe in through both nostrils, making the sound as of a bee. Hold the breath for three seconds, then slowly breathe out with the hum of a bee. Repeat this one hundred and forty-four times.

The gestures are often practiced with the Bee breath control, which is then done in the following manners:

- With the Arch gesture: Take the posture of Attainment and breathe in as above. At the time of holding the breath, extend one leg in the Arch gesture, and after holding the breath for three seconds, return to the posture of Attainment and breathe out. The two legs should be extended alternately. This control can be done forty-eight to seventy times a day, and after a year’s practice the forehead will easily reach half way between the knee and the ankle.
- With the Moving-in-the-Void gesture: This practice should be begun only after the one above has been perfected. Taking the posture of Attainment, breathe in as before and hold the breath for six seconds, doing the Moving-in-the-Void gesture. Then, turning the head to the left, apply the Net-holding contraction and breathe out. This should be done one hundred and forty-four times. The head is thus turned one hundred and forty-four times. And when, with practice, the holding of the breath gradually increases in duration, the head remains turned longer. The turning of the head makes the vital energy active on all sides; the inner sound, *nâda*, resounds very strongly; and mental concentration is rapidly achieved.

THE FLOATING BREATH CONTROL (*plâvini*): Take the Lotus posture and stretch both arms straight upwards. Breathe in through both nostrils and lie down placing both hands clasped under the head as a pillow. As long as the breath can be held, keep in mind “my body is as light as a feather.” Then, once more sitting in the first posture, breathe out slowly through both nostrils.

Continuous practice of this control enables one to float or even to walk upon water.

The Qualifications for Breath Control

Any seeker of Liberation (mumukshu) who observes chastity, regulated diet, and well-regulated amusements, who speaks gently and speaks the truth, who is humble, without anger, patient, and who abstains from tobacco, hashish, and other intoxicants, is qualified for the practice of breath control. He should practice it, however, with an expert teacher, a guru.

Those who are unchaste, busy with worldly affairs, go about much in the sun, approach fire, work much, study grammar and other sciences, are not independent, or do not observe the Observances and Abstinenances, are congenitally ill, or have a weak heart are not qualified for the practice of breath control.

Breath control may be practiced at any age, although it is best to begin when one is young (from seven to forty), and a good circulation is necessary with no heart or lung defect.

Before beginning breath control, at least one of the main sitting postures must be perfected so that one may without effort remain motionless for two or three hours at a time. In warm countries it is best to begin the practice of breath control in Spring or cold weather. In the Spring, lymph is in natural ebullition, while in the winter, bile is effervescent, which quickly remedies any deficiencies of lymph. But first one's own temperament must be understood in order to avoid places, countries, or practices which stimulate the lymph.

The Number of Breath Controls

Ancient authors enjoined the practice of breath control four times a day: at dawn, midday, sunset, and midnight. "Four times, at dawn, mid-day, sunset, and midnight, should the chalice be practiced."¹⁵⁷ The *Yoga Kundali Upanishad* says that beginning with ten breathings at a time and increasing daily by five breathings, by the end of a fortnight's practice eighty breathings at a time should be attained, that is, three hundred and twenty a day.

To be done properly, these three hundred and twenty breathings take more than six hours, but this is beyond the capacity of present-day people, who should therefore begin from the ten breathings and increase only up to forty breathings at a time, after which they should come back to a daily average of only twenty-five at a time. If tired, one may do one of the practices nominally only, that is, only for a few times, but it should never be dropped entirely. For most people, however, it is best to practice breath control only twice a

day: once before sunrise after natural functions, purification, and bath, and once two hours after sunset. When one is in bad health or tired, the night practice should be very short.

The Place and Conditions for Breath Control

Breath control should be done in a place where there are no drafts and which is clean and undisturbed; breath control must never be practiced in the open, for drafts prevent perspiring, which is an essential element in the purification of the inner channels. Nor should the body be oiled, since this prevents impurities from being eliminated through the pores. The sweat coming out during the breath control exercises should be rubbed over the body to soften it and prevent the vital energy from radiating out and away.

Breath control must be practiced quietly, without any stiffening of the straightened body. The lungs should be kept supple; they will be able to take in more air, and the holding of the breath will last longer. The holding of the breath, however, should not be lengthened too quickly for fear of injury to the lungs. If the lungs get tired and the air comes out in sobs, the practice should be immediately stopped, and for some days the sitting postures, the Inverted gesture, or the Head posture alone should be practiced; this will strengthen the lungs. If the lungs do not allow of intensive practice of breath control, one should aim at entering the Royal Way of Reintegration without breath control, only by "listening-to-the-inner-sound" (*nâda anusandhâna*) and Fixing with the eyes (*trâtaka*).

"The wise seeker does not practice just after food nor when hungry. It is advisable to take some milk and ghee before practice."¹⁵⁸

The Results of Breath Control

"Then the veil over the Radiance is destroyed and the mind is capable of concentration."¹⁵⁹

Vyâsa, commenting on the above, says, "There is no austerity which leads higher than breath control. It purifies all impurity and the flame of knowledge is kindled."¹⁶⁰

The first achievement from the holding of the breath is the awakening of the coiled energy, kundalini. This coiled energy constantly radiates through the body, and its sphere extends outside to about nine inches beyond the nostrils. It continuously draws in outside energies and radiates out its own.

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During the first stages of practice, the seeker cannot hold his breath long enough to be able to concentrate his mind on each of the energy-giving centers of the subtle body. He can maintain the roused coiled energy high up in the central artery of the subtle body only so long as he can hold his breath. He has then perforce, each time, after tasting the ambrosia of bliss, to fall back again to earth, that is, to the Root Center which corresponds to the element earth. Gradually, the coiled energy rises higher and higher and remains up longer and longer until it remains altogether in the upper region, and the falling back to earth, the cause of rebirth, is removed, in the actual as well as in the figurative sense. This is what is meant by the saying of the Tantras:

“Drinking and drinking, and again drinking and drinking, he falls onto the earth, but rising again and again, and drinking again and again, he knows not rebirth.”¹⁶¹

“At first perspiration comes in the body of the yogi; when perspiration appears it should be rubbed in the body, otherwise the basic elements in the body of the yogi are destroyed.”¹⁶²

“At the second stage the body trembles, and at the third stage there is a tendency to leap like a frog (i.e. the seated yogi feels lifted from the ground and then again rests on it). By practicing this the yogi can rise in the air.”¹⁶³

“When the yogi seated in the Lotus posture leaves the ground and remains firm in the air he should know that he has attained mastery over that life-breath which destroys the darkness of the world.”¹⁶⁴

When the holding of the breath has attained sufficient duration for the seeker to concentrate his mind upon each of the centers of the subtle body, the coiled energy rises and unites with the lord of each of the centers. And, when meditation on each center is finished, the seeker becomes the master of that element which corresponds with it. Gradually he conquers the five elements of the centers, from the Root Center to the Center of Extreme Purity, and is freed from the bondage of the physical world. No passion has any hold on him who is now no longer slave to but master of all the elements.

VII: *The Fifth Step of Hatha Yoga*

The Withdrawal of the Senses from External Objects (Pratyâhâra)

“When the senses have withdrawn from their objects and transmuted themselves into the modes of consciousness, this is called ‘the Withdrawal,’ pratyâhâra.”¹⁶⁵

Having withdrawn his senses, the seeker no longer maintains any sort of external perception.

The process of withdrawal consists in disentangling the senses—sight, hearing, etc.—from the objects of their natural perception always linked with the opposing tendencies of attachment and aversion. This Withdrawal is attained by power of discernment which deprives the senses of their unworthy food and masters the movements of the mind’s substance.

The best way of achieving this, according to the *Yâjnyavalkya Samhitâ*, is based on a thorough understanding of the “ascent” and “descent” (âroha-avaroha) of the life breath, to be gained only while living near a qualified teacher, a guru.

Whenever the activity of the mind is interrupted, the withdrawal of the senses takes place automatically.

“The adept in yoga gives himself up to ‘Withdrawal’ and stops the traffic of the senses with their objects which are word, sight, etc., to which they are invariably attached. He then makes his senses work for his Conscious and the ever-agitated senses are controlled. No yogi can achieve the aim of yoga without controlling his senses.”¹⁶⁶

It is through “Withdrawal” that complete control over the senses

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is gained. It purifies the mind, increases austerity (tapas), gives self-confidence, freedom from illness, and the mental qualification for final identification (samâdhi).

“Let him hold all the senses under control and, concentrating the mind, surrender to me, for he who has his senses under his sway has knowledge abidingly set.”¹⁶⁷

The chief methods used for Withdrawal are these:

- To take the Lotus posture and, stopping all motion of the breath, to remain in the Absolute Chalice (*kevala kumbhaka*).
- To take the posture of Attainment, fix the sight, without blinking, on the forehead (trikuti) or on the tip of the nose.
- To practice the Rising (Murch'hâ) breath control.
- To repeat (japa) twelve thousand times, with a quiet mind, the syllable of obeisance AUM.
- To do the Inverted gesture.
- To concentrate the attention on that point where the in- and out breaths arise and into which they dissolve.

VIII: *The Last Three Steps, or Inner Stage, of Hatha Yoga*

The Sixth Step, Concentration (Dhâraṇa)

Having gone through the outer stage, i.e., the process by which the body and all the physical and mental obstacles are controlled, the yogi is now ready for the “inner stage,” the inner journey towards reintegration.

“To maintain the mind fixed on one spot is called concentration.”¹⁶⁸

The object of the concentration may be anything—gross or subtle, external or internal—although it is said that a worthy object is to be preferred to whichever world it pertains: abstract, subtle, or sensorial (âdhyâtmika, âdhidaivika, âdhibhautika).

It is through concentration that the movements of the mind are stilled. Preparation for concentration is through practice and detachment. The gestures that help concentration most are the Invisible (*agochari*) gesture, the Wandering-on-Earth (*bhuchari*) gesture, the Black-Bee (*châchari*) gesture, and the Giver-of-Happiness (*shambhavi*) gesture.

The Seventh Step, Contemplation (Dhyâna)

“To keep the mind solely on one object is contemplation.”¹⁶⁹

Contemplation is that state in which the tendencies of the concentrated mind begin to flow around one single notion like an uninterrupted stream of oil and the mental faculties (*manas*) remain without any outward object.

Contemplation is of three kinds: material (sthula dhyâna), luminous (jyotir-dhyâna), and subtle (sukshma-dhyâna).

- In “material contemplation,” the image of a deity or one’s guru is thought of.
- In “luminous contemplation,” the radiance of Divinity or of Nature (prakriti) is pondered.
- In “subtle contemplation,” the mind is concentrated on the point-limit (bindu) where the unmanifest becomes manifest, or on the basic coiled energy, kundalini.

“Contemplation is of two kinds, subtle (sukshma) and gross (sthula). Subtle or supersensible contemplation is that of Thy body of runes (mantra-maya-deham), material contemplation is contemplation of Thine image represented with hands and feet. The subtle form (sukshma rupa) is the body of Nature which is made of Knowledge (Jñâna maya). O Arch-Goddess! The mind reaches the supersensible with difficulty, and therefore the seeker’s mind should first be concentrated on a material form which will help him to attain Liberation.”¹⁷⁰

“Contemplation is of two kinds, either on a perceptible form (sarpa) or without a perceptible form (a-rupa). Contemplation without a perceptible form is beyond the grasp of words and mind, it belongs to the unmanifest, is all-pervading and cannot be pointed to as ‘this’ or ‘that.’ It is only through a long process of identification that yogis can cognize it. I explain material contemplation to you to this end alone, that the seeker in his desire for subtle contemplation may practice it, concentrating his mind to attain the object of his desire.”¹⁷¹

Material contemplation is usually practiced as a mental form of worship in which the seeker creates in his mind a world of delight around his chosen form of Divinity. There is for the form of each deity a theme for contemplation or a description in Sanskrit couplets, and this theme is the support on which the imagination works to create a world which later it will transcend in order to realize the inner significance of the particular aspect of Divinity he thus worships.

Themes of Contemplation of Some of the Deities

“Meditate in the heart’s lotus with mind concentrated on Shiva, the three-eyed one, the Transcendent Lord of Sleep, the Supreme Self of all, upholding the three fundamental qualities, the destroyer of

the three impurities (of substance, of form, and of nature), with the all-auspicious shining goddess Umâ seated, beautiful, on his left knee. Imagine accessories as given below and worship him with them.

“Peace of mind is the water to anoint him; the notion of all-pervasiveness is this vesture, intrinsic shape is the perfumed unguent, extreme mercifulness is the unhusked rice, purified devotion the flowers, the four inner faculties (mind, intellect, I-ness, and the substratum of memory) are the incense, the mass of sensorial qualities is the lamp, the intrinsic shape of the Self beyond pleasure or pain is the food offering, the three fundamental qualities of Nature (sattva-rajas-tamas) are the rice, the life-breath is the obeisance.

“In this way should the Supreme Giver of Happiness (Shankara) be worshipped with mental accessories.”¹⁷²

The Eighth Step, Identification (Samâdhi)

“When alone the object of contemplation remains and one’s own form is annihilated, this is known as ‘identification.’”¹⁷³

In contemplation three elements are present: he who contemplates, the fact of contemplating, and the object of contemplation. In identification, these three elements cease to be distinct.

The practice of the method of identification with a material object or with a subtle entity gives superhuman powers, but these powers are hindrances on the path of spiritual realization. Identification with the Supreme Reality alone leads to liberation.

“That which we call experience, is but a limited experience subject to error and delusion. The only genuine experience is the mystical experience which gives total knowledge of subtle causes and is beyond the limitations of space and time.”¹⁷⁴

Only by identification can we perceive the subtle (âdhi-daivika) and abstract (âdhyâtmika) aspect of things.

“The knot of the heart is untied, all doubts are pierced. In this vision all past deeds are dissolved.”¹⁷⁵

“The light of knowledge, which shines when the impurity of ignorance is dissolved by practice of the steps of yoga, is called the radiance of discernment (viveka).”¹⁷⁶

Then only can supreme reality be witnessed.

There are two degrees in this supreme identification: it can take place with or without the maintenance of individual consciousness

and is thus called samprajnâta (with consciousness) or asamprajnâta (without consciousness).

“Identification ‘while retaining [individual] consciousness’ is the cause of Liberation in that, by witnessing the Essence of things, pleasure and pain cease to exist.

“And identification without retaining individual Consciousness is also a means of liberation because it destroys all the traces left by mental activity and allows a man to cross beyond his past.”¹⁷⁷

Identification with individual consciousness is also called “with thought” (sa-vikalpa), or “with root” (sa-mula). In this form the faculties dissolve into the shape of the non-dual principle, and there remains no perceived difference between knower and known, although the notion of an individual existence and of the fact of knowing clearly remain.

This conscious identification is further divided into four stages, representing identification on the respective planes of the reasoning faculty (vitarka-anugama), the thinking faculty (vichâra-anugama), the experience of joy (ânanda-anugama), and the notion of existence (asmitâ-anugama).

The second degree of identification is identification without individual consciousness, also called “without seed” (nir-bija) or without thought (nir-vikalpa). At this stage there remains no place for either an individualized knower or for a particularized knowledge. As salt in water becomes part of the water, so the movements of the mind dissolve into the non-dual Principle, the Brahman, and nothing but the Brahman remains to be perceived. This identification without individual consciousness is itself of two kinds: either with the notion of experience (bhava-pratyaya) or with the notion of a process (upâya-pratyaya). At this stage there remains no individual support and all mental movements are stilled. This is the “motionless” state (viruddha avasthâ) to be reached through transcendent detachment. The mark of the knowing faculty is no longer discernible, and it ends with the complete destruction of the mind in “identification with the Cloud of the Law” (dharma-megha-samâdhi). This stage is also called the “witnessing of the Self” (atma-sâkshâtâ); it is the ultimate aim of existence and its fulfilment.

IX: Râja Yoga, or the Royal Way to Reintegration

"The reintegrated being, the yogi, having churned the four Wisdoms (Vedas) and all Scriptures, enjoy their cream, their essence. The learned get only the butter milk."

(JÑĀNASANKALINI TANTRA 51)

The movements of the mind are the cause of man's bondage. The action of his intellect is the instrument of his freedom. That particular mode of action by which the intellect stills the movements of the mind is known as the Royal Way to reintegration. This is the highest form of yoga, all other forms being preparatory.

When the agitation of the mind is stilled, supra-mental perceptions or visions appear, and with them comes the perception of the fundamental unity of all that exists; consequently, all things are perceived to be in their nature aspects of this unity. If following any river we go down to the ocean in which all rivers unite, we can then go up any river we choose; similarly, if we dive down into ourselves to that point where all beings are one, we can thereafter enter into the most secret heart of all beings or things of the differentiated world.

The Aims of Râja Yoga

The aims of Râja yoga are the ultimate ones of every religion. Between different religions, however, there are differences in regard to outward practices.

"He who witnesses the Principle, the Brahman, on the three planes (outer, intermediary, and inner) or in whom all mental movements are abolished, is the knower of Râja yoga."¹⁷⁸

Having thoroughly understood the nature of the body, the mind, and the Self, and having established himself in his own immensity, the Râja yogi, being the ruler of his senses, becomes master of the moving universe, or physical world. He has control over the body,

the inner and the outer senses, and making them work according to the divine will, he shines resplendent as the king of the liberated. He now learns to distinguish the Self from the non-Self, the coiled energy reveals herself to him as the pure form of Nature (Prakriti) and leads him to the Lord of Lords who is qualified Divinity (saguna ishvara). There he becomes identified beyond distinction with the Lord Himself.

The only purpose of Hatha yoga is to render Râja yoga possible, and except in very exceptional cases, Râja yoga cannot be successfully achieved without the preliminary training of Hatha yoga, by which alone the subtle machinery of our subconscious instincts can be controlled.

“For the sake of Râja yoga alone is Hatha yoga taught.”¹⁷⁹

The Yoga Sutras divide the process of the Royal Way of reintegration into four stages (pada): that of identification (samâdhi pada), that of practice (sâdhana pada), that of attainment (siddhi pada), and that of supreme realization (kaivalya pada).

The Method of Râja Yoga

Like the method of Hatha yoga, that of Râja yoga comprises eight main steps, which bear the same names as those of Hatha yoga but (although they are their equivalents) are very different, being on another plane. These eight steps are sometimes further sub-divided to make fifteen.

With the help of these steps, the mind is bound (sanyama) to different parts of the body resulting in different forms of knowledge, such as knowledge of the spheres (bhuvana jñâna), knowledge of the stellar hosts (târâ-vyuha-jñâna), knowledge of the arrangement of the component parts of the body (kâyâ-vyuha-jñâna), and also freedom from hunger or thirst (kshut-pipâsâ nivritti), and transcendent sight (siddha darshana). They also lead to the same powers or attainments (siddhis) as Hatha yoga, namely, to be able to grow very small, large, light, heavy, etc. But these powers are considered, especially in Râja yoga, as great obstacles to further progress.

The Fifteen Steps (Angas) of Râja Yoga

Abstinence (Yama)

“Abstinence is the bringing of the senses under control through the knowledge that ‘all is the Brahman.’ This abstinence should constantly be practiced.”¹⁸⁰

“Abstinence is detachment from the body and senses, say the Sages.”¹⁸¹

Observance (Niyama)

“To direct the mental current towards the basic unity of all things and to divert it from the observation of differences is ‘Observance’; therein lies transcendent bliss. It should be practiced regularly by the wise.”¹⁸²

The instrument of this Observance is meditation on the arch-formula “I am the principle of all things, the Brahman” (aham brahma-asmi.)

“This constant inclination towards the Supreme Essence is traditionally known as the ‘Observance.’”¹⁸³

Renunciation (Tyâga)

“Renunciation of all manifest forms through the contemplating of the Self which is Existence and Bliss is the mode of worship of the great. It smoothly leads them towards liberation.”¹⁸⁴

Silence (Mauna)

“That Silence which ever dwells in inanimate things and whence words and mind fall back having no grasp, should be sought by the yogis. Who can express that which words cannot seize? How can the world be told about that for which there is no word? The Principle, the Brahman, is ever spoken of as ‘Silence’ because all things are known through their inherent qualities. Not to speak is the silence of children. Other is that of the Knowers of Supreme Reality.”¹⁸⁵

From the negative description “neither this nor that” (neti neti) given of him by the scriptures, we see that nothing different from the Self-of-all has reality. It is the complete assurance of this in the mind which is called Silence.

Solitude (Vijana)

“That place which is everywhere at all times present (being the basis of all that evolves) and in which, in the beginning, at the end or in the middle, there is no living creature, that place [which is their own Self, the yogis] call ‘Solitude.’”¹⁸⁶

Time (Kâla)

“By the word Time (kâla) is meant [the succession] of instants

through which the Creator Brahmâ and all other beings are conceived within the non-dual indivisible Supreme bliss.”¹⁸⁷

Posture (Âsana)

“That (state) in which, without effort, constant meditation on the Principle of all, the Brahman, is possible is called ‘âsana’; any change in it destroys the experience of joy.”¹⁸⁸

“The feeling of indifference towards all things is said to be the highest âsana.”¹⁸⁹

The Posture of Attainment: “Through ‘attainment’ can be (reached) the origin of all existence, the non-dual support of the spatial Universe. The Realized, who have reached this attainment, are known by the term of Siddha-âsana (the posture of Attainment).”¹⁹⁰

The Root Contraction (Mula-bandha)

“That (Self) which is the root of all worlds and which is the root of the control of the mind should always be sought by yogis, seekers of the Principle. This is called the Root contraction.”¹⁹¹

The Straightening of the Body (deha samya)

“Looking upon all the steps of yoga as equal, dissolve them equally in the Brahman. Without this, to try to straighten the waist or limbs is as (useless as) if they were (the branches of) a dead tree.”¹⁹²

Sight (Drishti)

“When seen with the sight of knowledge, the Universe appears filled with the Principle, the Brahman. It is that sight which uplifts, not the looking at the tip of one’s nose.”¹⁹³

“Or, one should look to that place where seer, seen, and sight are no more distinct, not merely at the tip of one’s nose.”¹⁹⁴

Breath Control (Prânâyâma)

“When in the mind and in all perceptions, the single notion of the Principle, the Brahman, persists and all movements are stilled, this is called ‘breath control.’”¹⁹⁵

“To see the illusory character of the world is called breath control.”¹⁹⁶

“Certainty of the unreality of the world is called breathing-out. The constantly recurrent notion ‘I am the Principle, the Brahman,’ is called ‘breath-in.’ This notion, become rigidly fixed in the mind,

is the chalice or holding of the breath. Such is the breath control of the enlightened, controlling the breath by pressing the nostrils is that of the ignorant.”¹⁹⁷

Withdrawal (Pratyâhâra)

“Seeing Divinity in all perceptible forms brings delight to the mind and its faculties. Know this as the ‘withdrawal’ which should be practiced every moment.”¹⁹⁸

“To direct the mental faculties inwards is the withdrawal, O Best of men!”¹⁹⁹

Concentration (Dhâranâ)

“Wherever the mind goes, it sees only the Brahman. This attitude of mind is considered the transcendent concentration.”²⁰⁰

“To hold the mind motionless is known as concentration.”²⁰¹

Concentration is said to be of two kinds: that on any part of the manifest universe is concentration on Nature (prakriti dhâranâ) and that on the unmanifest is concentration on the Principle (brahma-dhâranâ).

Contemplation (Dhyâna)

“The one changeless thought ‘I am the Principle, the Brahman,’ with no other notion, is known under the name of ‘contemplation’ and is the giver of supreme bliss.”²⁰²

“The exclusive, unmixed thought ‘I am He,’ pure Consciousness, is called ‘contemplation.’”²⁰³

There are three stages of contemplation, according to the degree of development of the seeker. They are the religious, mystical, and abstract stages. Religious contemplation is contemplation of Divinity manifest (virât dhyâna). Mystical contemplation is contemplation of Causal or Ruling Divinity (isha dhyâna). Abstract contemplation is contemplation of the Unmanifest Principle beyond cause and effect (brahma-dhyâna).

Identification (Samâdhi)

“After the changeless, non-dual thought of the Principial shape (Brahma-âkâra) has filled the whole being, and all notion even of thought is forgotten, this stage is called ‘identification.’”²⁰⁴

“When the very notion of contemplation is forgotten, this is known as ‘identification.’”²⁰⁵

According to the object with which the conscious identifies itself, there are four degrees of identification. Where the object is the principle of material existence (sthula bhuta), the identification is said to be “of the reasoning faculty” (vitarka). Where the object is the principle of subtle existence (sukshma bhuta), the identification is said to be “of the thinking faculty” (vichâra). Where the object is the principle of sensorial perception (indriya), identification is with “the experience of joy” (ânanda). Where the object is the principle of individual existence, i.e., the Supreme Person (purusha), identification is said to be with the I (aham-kâra) or with the notion of existence (asmitâ).

The *Yoga Sâra Sangraha* describes the four degrees of identification as follows:

VITARKA: “The (seeker) practices concentration, contemplation, and identification in relation to the gross form of the object [of his meditation]. He thus can witness all the gross particularities, past, future, or present, whether near or remote, and the qualities and defects of this object, even those which are unheard of or unthought of. This constitutes *Vitarka*, the identification on the plane of the reasoning faculty.”²⁰⁶

VICHÂRA: “Now, after having witnessed the gross form of the object of his meditation, [the seeker] leaves aside the point of view of the gross form and gradually rises to the Nature of the object and, as before, through the three stages of concentration, contemplation, and identification, he witnesses the subtle shape of the object. This constitutes *Sa-Vichâra*, identification on the plane of the thinking faculty.”²⁰⁷

ÂNANDA: “Then after witnessing the subtle shape of the object of meditation the seeker again abandons that point of view and, through the three stages of concentration, contemplation upon and identification with the aim of human existence, which is the experience of the intrinsic nature of joy and which dwells in the twenty-four elemental principles (tattvas), he witnesses the ‘shape of joy.’ This is called the state of the experience of ‘joy’ (ânanda) because of the supposed identify of cognition and its object.”²⁰⁸

ASMITÂ: “Having thus gone through the different stages and found the gross, subtle, and joy shapes imperfect and having consequently given them up, the seeker attains, in the very same object of his meditation, the changeless all-pervading pure consciousness and

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through it the very nature of the Self. This is known as identification with the notion of Existence (Asmitâ), so named because it appears in the form of the perception "I am distinct from all bodies, etc." Since, after cognizing the Self, nothing remains to be cognized, identification with Existence is the final stage. At its highest level this witnessing of the Self is called identification with the cloud of the Law (Dharma megha Samâdhi). And when it arises it appears in the form of a satiation, as regards all cognition, and from the total detachment so engendered arises Un-conscious identification."²⁰⁹

X: Mantra Yoga, or Reintegration through Hermetic Formulae

“There are many ways of concentrating the mind; some concentrate it by constantly calling upon my name, their voices flow unceasingly like a stream of oil.”²¹⁰

“Seated on the ground on a mat made of Carpha grass, comfortable and free from all flaws, mentally guarded [against evil influences] repeating the cart and the wheel (i.e. the syllable of Obeisance AUM and the Vyahritis), correctly taking the Lotus posture or the Auspicious posture or even the posture of Prosperity, facing North, closing the nostril with one finger, he should, by drawing in the breath, maintain the Fire [in the triangle formed by the plexus of the Root Center] and think only of the sound (AUM).”²¹¹

Every concrete aspect of the manifest world is but name and shape. The reality of the underlying cause, which is permanent, is greater although less manifest than its transient, more manifest, effect. Thus, ether is more real than the visible elements, which are but temporary states of polarized ether. The man who falls, however, does not grasp ether but the earth. Similarly, in his effort towards liberation man must first take the help of the manifest aspects of Divinity as seen in forms and names. It is with the help of the Divine names and of the principal Word represented by the hermetic formulae, the mantras, as well as by the principal forms represented by mystic diagrams, the yantras, that man can bring under control the mental agitation that hides Supreme Reality from him.

Mantra yoga is usually practiced in the form of rhythmic repetition, which is called japa, of certain hermetic formulae, with the help of a rosary.

“To gain liberation, the mantra-yogi, seeker of reintegration through hermetic formulae, should repeat the rune of one syllable (AUM), that of two syllables ‘soham’ (=sah aham, He is I) or ‘hansah’ (=aham sah, ‘I am He’), that of six syllables (AUM, Namah Shivâya), or that of eight letters (AUM, Hram, Hrim, namah Shivâya).”²¹²

The Different Mantras

There are many kinds of mantras, the repetition of which yields the most diverse results. The four chief categories are siddha (achieved), sâdhya (instrumental), sasiddha (with achievement), ari or ripu (enemy).

- The “achieved” (siddha) mantras are regarded as friends and are said to bring desired results within a specified time.
- The “instrumental” (sâdhya) mantras are compared with faithful servants and are said to bring results after a long time.
- The mantras “with achievement” (sasiddha) are compared with temporary help and bear fruit only according to one’s merit.
- The “enemy” (ari or ripu) mantras act as enemies and destroy one’s achievements or merits.

“If a shudra (a man of the lowest caste) receive the initiation (vidyâ) from the lips of another shudra, he is doomed to hell in the next world and to suffer constant misery in this one.” (*Shâktânanda Tarangini.*)

The mantras were composed by a special process by the seers of ancient times who knew the secrets of the power of sounds. Mantras are made by joining together symbolic syllables in accordance with certain laws laid down in the Revealed Scripture of Hermetic Formulae, the Mantra Shâstra. The meaning is always multiple and profound, and when the mantras are connected with their origin by an unbroken link of initiation they are infallible, but a mantra obtained from a book has usually little or no effect.

There are mantras related to all kinds of purposes, the mantras most prevalent in the present age being those whose enunciation is easy, whose meaning is quickly understood, and whose use is not restricted by difficult rules.

The greatest of the mantras is the syllable of obeisance AUM, which represents the highest, the most abstract aspect of Divinity. While one is repeating it, its meaning is gradually grasped and realization is attained. Patañjali, as well as Manu, recognizes it as the supreme mantra and as the root of the Eternal Wisdom, the Veda.

Next in importance to the Syllable of Obeisance come the Vedic verses of Gâyatri, which are the mantra of the Eternal Wisdom, the Veda, and to utter which only the twice-born are qualified.

All the results obtained through other forms of yoga are said to be in the present age more easily gained through Mantra yoga. By merely repeating the mantra relating to a certain Deity, this Deity appears. Rhythmic repetition of a mantra is called japa.

“Compared with that of other ritual practices, the effect of the ritual of japa is ten times as great. If done in secret, without outward sound, the effect is one hundred times as great. If done purely mentally a thousand times as great. The four kinds of fire-ritual* and, hence, ritual sacrifices (karma-yajna) are not equal to even one-sixteenth of the merits of the ritual of repeating hermetic formulae, japa-yajna.”²¹³

The Different Kinds of Japa

1. The daily (nitya) japa is done morning and evening a fixed number of times with the mantra given by the teacher.
2. The circumstantial (naimittika) japa is done only on festival days or special occasions.
3. The japa of desired results (kâmya) is done to obtain certain desired results.
4. The forbidden (nishiddha) japa is the repetition of a mantra done according to one's fancy without method or observance of rules; it also includes the inaccurate enunciation of mantras, the repetition of mantras obtained from an unqualified teacher, the worship of one deity with the mantra relating to another, the mixing up of mantras, their enunciation without proper knowledge of their meaning or of the method for repeating them, or lack of proper respect while uttering them. A forbidden japa always brings evil results.

*Vaishvadeva, the oblation to all deities performed before meals; Bali-karma, the sacrifice of living creatures; the daily sacrifice to ancestors (nitya-shrâddha); and the honoring of visitors (atithi-pujana).

5. The japa of penance (prâyashcitta japa) is done as penance for one's faults or pride.
6. The unmoving (achala) japa requires a proper seat and accessories. It can be done only by the healthy and strong. This japa brings out the hidden energies and brings deities into one's power. It enables one to help others and is mostly meant for that purpose.

The seat should be a tiger- or deer-skin upon which one sits after taking a ritual bath. The mind must concentrate on place and time and after doing the contraction of the "Four Directions" (dik bandha), begin the repetition of the appropriate mantra, the number of the repetitions being decided beforehand. The body must remain motionless and the rule of silence be observed.

7. The moving (chala) japa can be done at all times, whether coming or going, standing or sitting, acting or bearing, giving or taking, sleeping or waking, during sexual acts, or performance of other functions—without shyness, by uttering the name of God. All can do it. It knows no limits or rule. It purifies the voice and gives it great strength. But those who do this japa must avoid speaking lies, nor should they condemn others, speak harsh words, talk nonsense, or talk too much. This japa brings success and makes the mind always glad; it leaves no room for worry, annoyance, sorrow, pain, or ups and downs. He who does this japa is always protected; he makes the pilgrimage of life without effort and reaches supreme reality. All his actions are a ritual, the mind is detached, and he knows no fear, being always near God. The Lord himself is the vehicle on this, the safest path of yoga. There is no need for a rosary for this japa, but the adept keeps hidden in his clothing some small objects as reminders in case his mind becomes distracted. These reminders must not be seen by others, nor should his lips move, for this yoga must be kept secret or it loses its power.
8. The voiced (vâchika) japa is said loudly enough for others to hear. It is sometimes discarded as inferior, although it has great merits. This is the first and the easiest method of the yoga of utterance. In the centers of the subtle body are to be found the seeds of the letters connected with the arch-formulae. By repetition of these arch-formulae, the energies connected with the seed-letters arise and this leads to the "voice attainment" by which great deeds can be performed in the world. This japa is therefore fruitful for worldly interests as well as for the attainment of Supreme Reality.

9. The whispered (upânsu) japa follows the voiced japa. The lips move, and the mouth enunciates the sounds, but so low that no one can hear them but oneself. The mental movements are turned inward, and the mind enters into trance. The limbs grow hot, sight becomes blurred, and the mind's movements are blunted as if in a state of intoxication. In this way the seeker gradually leaves the gross for the subtle world, and the virtues of sounds become apparent. This practice leads to undeviating concentration.
10. The bee (bhramara) japa is murmured like the hum of a bee. It is easy to learn after seeing and hearing someone do it. The lips and tongue need not move, and the eyes should be closed. The murmur seems to be located between the brows. This japa makes the breath subtle and produces a natural chalice. Breathing becomes slow and feeble, in-breathing is quick, and out-breathing is very slow. The utterance begins with the in-breathing, and one soon learns to say the mantra several times in one breath. It should not be spoken aloud but should move around in the mind repeatedly like the sound of a flute sustained by the breath. In this way, the rhythm of the long and short syllables is produced by the breath, which begins to act rhythmically from the depths of the basic center of the subtle body. This awakens all the centers. It makes the hair stand on end, and one becomes conscious of certain phenomena in the regions of the navel, heart, throat, palate, and center of the brows. The head feels light and memory increases, together with the power to grasp ideas. A sort of heat develops in the forehead and skull. An inner illumination appears, and outward desires are stupefied like a snake by the charmer's flute. The mind soon dissolves in sound. There is no better way than the bee japa to produce rapid concentration of the mind. It should be done in quiet surroundings and easily leads to mystic trance. The inner flame increases, divine visions appear, and the heavenly world becomes visible.
11. The mental (mânasa) japa is the very soul of japa. The mantra is not uttered aloud at all but remains revolving in the mind. The eyes are closed. Meditation on the meaning of the mantra predominates over all other thoughts. Each formula has one or several outward meanings to the syllables, but also concealed meanings (kuta-artha). By knowing these, the shapes of the deities worshipped can be made to appear. The japa should first be performed by meditating on the qualified aspects of the deity invoked, and afterwards on its unmanifest aspects. At the same

- time, the “inner sound” can also be listened to. This japa leads to great attainments.
12. The uninterrupted (akhanda) japa is meant for those who have renounced the world. Setting apart only such times as is necessary for food and other functions indispensable for life, the japa should be done continuously. “When tired of japa, meditate; when tired of meditation, do japa; tired of both, think of the Supreme Self.”²¹⁴
 13. The non-uttered (a-japa) japa is easy, but requires some care. It can be done in many ways, and saints practice it. It requires no rosary. “His divine form without disguise can be seen pervading all thing. ‘I am He,’ ‘I am He’ (Aham-sah) (the mantra of identification) abides in the body of all beings, at the place where the inward and outward breath (prâna-apâna) unite. It is called the non-uttered repetition (a-japa) [of His name]. Every day, 21,600 times this utterance I am He, He I am (Hamsah—so-aham) rises and falls [with the life-breath].”²¹⁵ The results of this japa take place when after long practice the meaning of the mantra has been integrated within oneself and is thus always present in the mind.
 14. The circumambulatory (pradakshina) japa. Hold a rosary of rudrâksha or tulasi beads and, repeating a mantra, walk around a sacred fig-tree (pippala) or a garden, a temple, or a holy place, keeping the Supreme Being in mind. This japa brings great attainments and fulfills desires.

The Sixteen Steps (Angas) of Mantra Yoga

Like all forms of yoga, the method of Mantra yoga has several steps. Some of these steps are common to the other forms and some have different implications. Sixteen steps of Mantra yoga are usually given, as follows:

DEVOTION (bhakti) is the first step, the most pertinent, and the easiest form of spiritual achievement for the present age of darkness. Its method has nine stages, which will be given in a separate chapter on Bhakti yoga.

PURITY (shuddhi) is of two kinds, outward and inward (as described in Hatha yoga). Inward purity is the most important in Mantra yoga.

POSTURE (âsana) has been described under Hatha yoga, but usually

only the Lotus posture and the Auspicious posture are mentioned in connection with Mantra yoga.

OBSERVANCE OF THE CALENDAR (panchânga sevana). The Hindu calendar is based entirely on astronomical data, and great importance is therefore attached to certain days of the solar and lunar cycles, to eclipses, to the passage of the sun into new signs of the zodiac, etc. Such dates define the days of rejoicing or of fasts and must be strictly observed.

THE WAYS OF CONDUCT (âchâra) are three, according to the fundamental qualities of nature. Angelic conduct (divya-âchâra) is for the seeker in whom the ascending tendency predominates; the right-hand way (dakshina-âchâra), or way of good actions, is for the seeker in whom the expanding tendency predominates; whereas the left-hand way (vâma-âchâra), or the way which makes use of the senses as the means of transgressing them, is the way for those in whom the descending tendency predominates. This last way, although very efficient, is however always full of danger and as such is not recommended except in special cases. Its technique is explained in the Tantras.

CONCENTRATION (dhâranâ) is of two kinds, outward and inward. Outward concentration is on an external object such as a picture, image, or symbol. Inward concentration is on the inner world within one's mind. When evoked through concentration, the deity worshipped appears embodied and grants to the worshipper the boons desired.

THE SEARCH FOR DIVINE COUNTRIES (divya-desha-sevana). There are sixteen divine countries. These inner countries are the abodes of the deities worshipped and appear to the mind when concentration has borne fruit.

BREATH CONTROL (prâna kriyâ) helps to control the movements of the mind; it has been already described under Hatha yoga. When accompanied by the repetition of a mantra, breath control is of great help in Mantra yoga.

GESTURE (mudrâ). There are gestures to represent each deity which should be practiced with the corresponding mantras (see Hatha yoga: Gestures).

WATER OFFERING (tarpana) pleases deities, and after one has offered water to one's chosen deity, water should also be offered to all the divine beings, to the seers, and to the Forefathers (pitris). To obtain the fulfilment of particular desires, other substances than water may be offered.

FIRE OFFERING (havana) is a means of pleasing the gods and obtaining desired results. Offerings should be poured sixteen times into the fire, uttering the mantra appropriate to one's chosen deity. Then offering should be made to other deities.

RITUAL SACRIFICE (bali) appeases the anger of the deities. Preferably, the best of fruits should be sacrificed, but when it is in accordance with the rites prevailing in a man's community, the sacrifice of living creatures, goats, birds, etc., is allowed by certain forms of Hindu ritual. Non-violent sacrifice is, however, always to be preferred. The greatest sacrifice is that of one's own pride; after that comes the sacrifice of lust, anger, and the other real enemies of man. These are the higher sacrifices; the sacrifice of life is meant only for those incapable of the higher forms.

RITUAL WORSHIP (yajna) is of two kinds, outward and inward. In ritual worship of a deity, whether inward or outward, five, ten, sixteen, or twenty-one ingredients are used.

The five ingredients used are scents, flowers, incense, lamp, and food.

The ten ingredients used are the above five, plus water for washing the feet (pâdya), for aspersion (arghya), for bathing (snâna) and to rinse the mouth (âchamaniya), and honey mixture (madhuparka) to honor a guest on arrival.

The sixteen ingredients are, leaving out the honey mixture, the above plus invocation (âvâhana), vesture (vastra), sacred thread (upavita), ornaments (bhushana), betel (tâmbula), light (ârati), and prostration (pranâma).

The twenty-two ingredients are the above sixteen plus: welcome (svâgata), posture (âsana), installment (sthâpana), garlanding (mâlya), saluting (namaskâra), and taking leave (visarjana).

There are other forms of ritual worship, of which one is the "Principial ritual worship" (brahma yajna), which consists in the study of the Scriptures, and another the ritual of worship of the living, which consists in giving food, clothing, and water to all who possess life.

The Five Main Methods of Yoga

Those who perform these yajnas gain boundless happiness in this and other worlds.

REPETITION (japa) is the repetition of mantras, and we have already seen its different forms.

According to the deity worshipped, rosaries are of different materials. The rosary of tulasi seeds is used by devotees of Vishnu, whereas rosaries of rudrâksha seeds are used by devotees of Shiva. The greatness of the tulasi rosary is given in the *Shri Agastya Samhitâ*, Chapter 6, and that of the rudrâksha rosary in the *Rudrâksha-jâbala-Upanishad*.

CONTEMPLATION (dhyâna) consists in witnessing within one's mind the shape of the chosen deity.

IDENTIFICATION (samâdhi). When the meaning of the mantra has been realized, then the mind dissolves into the deity the mantra represents; there remains no notion of a separate seeker, searcher, and sought. With identification the seeker has fulfilled his aim.

XI: Laya Yoga, or Reintegration by Mergence

According to the principle that the individual being and the universal being (*vyashti-samashti*) are one, all that exists in the universe must also exist in the individual body. All manifestation is based on a fundamental dualism: a male principle, known as the Person (*purusha*), and a female principle, known as Nature (*prakriti*). The center in the body where the Person lies is the Lotus-of-a-thousand-petals; the center in which Nature energy, which pervades the universe, is located is the Root Center at the base of the spine, where it lies as if in sleep, coiled three and half times and known consequently as *kundalini*, the coiled.

Laya yoga is that process by which the Nature energy is awakened and made to rise through the six centers along the central artery of the subtle body, from the Root center at the base of the spinal cord to the Lotus-of-a-thousand-petals at the top of the head, where it merges into the supreme Person.

The adept, being freed from the snare of desires and from imagination and volition (*sankalpa-vikalpa*), attains peace in his mind, now freed from all inclination. And to his purified intellect the ever-realized, self-illuminated, non-dual Essence appears of itself.

“The seeker of reintegration merges his mind, his mental faculties, and the breath of life into the object of his contemplation or into the inner sound.”²¹⁶

As we have seen, the inner sound can be made manifest by the practice of breath control.

“The mind is the master of the senses, the life-breath is the master of the mind, the master of the life-breath is its mergence. The merging of the mind is achieved by [listening to] the inner sound.”²¹⁷

The Forms of Laya Yoga

“Shiva the Eternal (Sadâ Shiva) spoke of one hundred and fifty thousand forms of Laya Yoga which exist in the world.”²¹⁸

The four most current practices of Laya yoga consist in listening to the inner sound with the help of four different gestures.

“The attainments of Laya yoga are of four kinds, contemplation with the gesture of the Giver-of-Peace (Shâmbhavi mudrâ), hearing of the inner sound with the Bee gesture (Bhrâmari mudrâ), enjoying the flow of nectar (rasa) with the Moving-in-the-Void gesture (Khechari mudrâ), and enjoying bliss with the yoni gesture.”²¹⁹

Of the methods used to reach the merging of the mind, the most important are listening to the inner sound, seeing the light of the Self, and the arousing of the coiled energy. But this last is fraught with danger and must be learned only from a qualified guide.

The most usual practice of Laya yoga is to listen to the inner sound after midnight while making the Six-faced gesture (*shanmukhi mudrâ*), i.e., closing the ears, eyes, nose, and mouth with the fingers.

The Steps of Laya Yoga

The steps of Laya yoga are abstinences (yama), observances (niyama), physical action (sthula-kriyâ), subtle action (sukshmakriyâ), withdrawal (pratâyhâra), concentration (dhâranâ), contemplation (dhyâna), merging action (laya-kriyâ), and identification (samâdhi).

Physical action consists in the practice of sitting postures, gestures, etc., which in Laya yoga are identical to those of Hatha yoga.

Subtle action is connected with the rhythm of breathing through the right and left nostrils (svara). Only two of the many kinds of breath controls given in Hatha yoga are said to be used in Laya yoga.

Withdrawal is connected with the perception of the inner sound.

Concentration is connected with the piercing of the six centers, and the arousing of the coiled energy (kundalini).

The two main instruments of Laya yoga are the hearing of the inner sound (nâda) and the vision of the light of the Self (âtma-jyotidarshana).

The hearing of the inner sound (nâda-anusandhâna vidhi). After

performing the inward and outward purifications, enter the place of practice and take one of the postures, facing North if spiritual attainment is desired and East if worldly achievements are wished for. Sit on a prepared seat used exclusively for the purpose, and keep the head, neck, and back straight. Then, concentrating the sight on the region of the navel, remain for some time without blinking. As the breathing decreases, the mind will become still. After a few days of this practice, the mind will be silent. This is the easiest way of controlling the mind.

“Seated in the Posture of Attainment and keeping the gesture of the Pervader (*Vaishnavi mudrâ*) (i.e. keeping the eyes wide open without twinkling) the yogi should constantly listen to the inner sound with his right ear. This sound when constantly practiced will cover all the outer sounds. [The yogi], with the help of that which is his own, conquers all that is external to him, and reaches the fourth (unmanifest) stage. At first many great sounds are heard, but, with practice, more and more subtle sounds are perceived. At first the sounds are like those produced by the ocean, or by a cloud, a drum, a water fall; then like the sound of a small drum, that of a bell, or of a musical instrument; finally it becomes like the tinkling of bells, a flute, a lute, or a bee.

“Thus are the many sounds heard growing subtler and subtler. Even when the louder sounds, like that of the big drum, are heard, the yogi should keep listening to the subtler ones. The mind should not be allowed to abandon the grosser sounds for the subtler ones or the subtler for the grosser ones, even if it finds it pleasant. It should stick to the sound which pleased it first and dissolve with it. The mind lost in that sound forgets everything outward, and merges itself into the sound, as milk mixes with water, finally to dissolve with it in the ether of consciousness. Controlling his mind, the yogi, by constant practice, becomes indifferent to everything else and is attracted by such sounds as transport him beyond the mind. Leaving all thoughts and all efforts, meditating on sound alone, his mind merges into sound.”²²⁰

When the mind is stilled, even if breathing remains slightly active, the inner sound soon begins to be heard.

The mind can similarly be controlled by the practice of Fixing with the eyes (*trâtaka*), but this presents some risk because wrong practice causes eye diseases and may even ruin the sight.

“Into the navel and the basic Center, which is the sixth [Center] the vital breath should be brought, whereupon the inner sound will of itself arise and, from the inner sound, liberation.”²²¹

These sounds can be hair-raising. The head grows giddy, the mouth fills with saliva. But the adept, unheeding, proceeds on his way. Like the bee who entranced by the honey cares no longer for the fragrance which had attracted it, so the adept soon forgets the inner sound which surrounds him and merges into the Principle of Word (shabda). Then a sound never heard before rises in the heart and pervades all.

The Vision of the Light of the Self

The adept, closing his eyes, contemplates the motionless light on the top of the arrow, emblem of Shiva, the Lord of Sleep, which is in the heart's center where the "unstruck" sound (anâhata) dwells. That light appears like the flame of a lamp which no breeze ever disturbs.

Gradually, from this contemplation in the midst of the unstruck sound, the vision of light rises.

"First to resound is the unstruck Word, and within the sound a light appears, and in that light is the mind."²²²

Thus the mind of the adept unites to the principle of light (jyotir-maya brahma) and then merges into the supreme shape, Vishnu the Principial Pervader. The sound then dies away and the mind unites with the Self. Freed from all pain, the adept, united with the supreme light, knows incomparable bliss.

XII: Shiva Yoga, or Reintegration into the Lord of Sleep

Although there are no real differences between the last stages of the different forms of yoga, yet the higher yoga, where all external forms and practices are abolished, when considered separately is spoken of as the “King of Kings” way of reintegration (Râja-adhirâja-yoga) or as Shiva yoga, reintegration into the Lord of Sleep.

Shiva speaks:

“This is called the Arch-yoga (Mahâ-yoga) where thou perceivest the Supreme Self, which is eternal joy, in whom there is no deceit, and who is but I, the one Supreme Divinity. Other methods of reintegration spoken of by yogis in extensive treatises do not, taken all together, amount to one digit (Kalâ, 1/16th) of this Essential yoga.

“That yoga in which the Liberated being can contemplate the Lord of the Universe is supreme among all yogas.”²²³

The rules of Shiva yoga are few and simple.

“In a lovely hermitage far from all people, worshipping his guru with assiduity, (the Seeker) should sit in the Auspicious posture (svastika âsana) and meditate.”²²⁴

“By knowing the Principles of the End of Wisdom (Vedânta) the living being becomes liberated. His mind too is freed and thus the wise yogi remains without thought.”²²⁵

“Thus concentrating, he reaches the great Attainment and having freed his mind from all its activities he becomes himself the Total Shape.”²²⁶

"Ever practicing this, the yogi knows no desire. The word 'I' does not exist for him who always sees the Self."²²⁷

"What is bondage and what Liberation for him who constantly perceives the fundamental unity. He is most certainly ever Liberated. He is the true devotee whom all the world worships."²²⁸

"He thinks I am equally the Living Self and the Supreme Self; leaving all notion of I or Thou he meditates upon the one impartible principle the Brahman. Stripped of all contacts, the yogi then takes shelter in that Seed (i.e. that point limit) in which all attribution and all restriction dissolve."²²⁹

"In their inner implications there is no difference between Râja yoga, the Royal way of Reintegration, and Shiva yoga, the way of reintegration into the Lord of Sleep, the abstract principle. Yet for the worshippers of Shiva, the Lord of Sleep, to enlighten their understanding, these two forms are spoken of separately."²³⁰

"It is necessary for the sake of the worshippers of Shiva to say that such difference exists. Having understood this, the seekers of liberation should begin to practice Shiva yoga."²³¹

The "triad-which-leads-across" (târaka-traya) is the name given to the understanding and witnessing of the three fundamental qualities, the ascending, expanding, and descending tendencies, which are the substance of Nature (Prakriti).

The Shiva âgamas, however, say that the "triad-which-leads-across" refers to the three degrees of devotion to the Lord of Sleep in whom all knowledge of thought form (vritti jnana) should merge until the Shiva principle, the ultimate unmanifest principle, which pervades all things, alone remains.

"Shiva yoga has five parts: knowledge of Shiva, devotion to Shiva, contemplation of Shiva, observance of the austerities connected with Shiva, and ritual worship of Shiva."²³²

"There is no doubt that the man who does not worship Shiva is an animal and remains endlessly wandering in the cycle of existences."²³³

"The worship of Shiva is of two kinds, outward and inward. The inner worship is the more important but arises from the outer worship."²³⁴

"Just as the larva which associates with the bee, itself in the end becomes a bee, so the man who realizes unity with Shiva through Shiva yoga himself becomes one with Shiva."²³⁵

"The living being, who is freed from the defects of lust, anger, fear, error, greed, passion, birth, death, cupidity, melancholy, laziness, hunger, thirst, desire, shyness, fear, pain, temper, and excessive gladness is called Shiva."²³⁶

Part II:
Other Forms of Yoga

XIII: Karma Yoga, or Reintegration through Action

“Thinking that proper action is a duty, the constant application of the mind to the actions ordained [by the scripture] is Karma yoga, Reintegration through action.”²³⁷

“Worshipping Him with his proper actions, a man attains realization.”²³⁸

The outward aspects of all religion—that is, its moral and ritual aspects—are based upon right action. Although from the point of view of transcendent knowledge no action can in itself be considered as right or wrong, and to attain illumination all action must in the end be abandoned, yet so long as we remain living beings we are bound to some form of action, even if only functional. “For no man, even for one instant remains without acting; all beings, born of Nature and ruled by the three fundamental tendencies are bound to action.”²³⁹

We have to maintain a distinction between the actions that lead us towards the goal of reintegration, which may be termed right actions; those actions which lead us away from the goal and may be termed wrong; and the indifferent actions.

Actions have both immediate visible results and results that are not immediately perceptible; it is therefore only by a complete understanding of human destinies in this and other worlds that we can determine which action is ultimately right. To determine this is the object of all those religious scriptures which explain, both in the field of morals and ritual, the ultimate results of actions.

“Actions, good, bad, or indifferent, are determined in the Eternal

Wisdom, the Veda, and not by worldly wisdom, for the Eternal Wisdom sprang from Divinity and to understand it is beyond the capacity of the most learned.”²⁴⁰

Although the greater part of revealed and traditional Hindu scriptures deal with right or wrong action, one small part of them is considered to contain the essence of Karma yoga; and this is the *Bhagavad Gitâ*, in which the Lord Krishna himself explains the necessity of right action without regard or desire for immediate results. The receiver of this message is Arjuna, the royal knight, who, having to face a fratricidal war, is tempted to renounce action and leave the world to its fate.

The secret of reintegration through action is in the performance of right action for its own sake, namely, without caring about its immediate or apparent results.

“Thus shalt thou be released from the bonds of actions, fair or foul of fruits; and, liberated by means of the method of reintegration which is renunciation of action, thou shalt attain Me.”²⁴¹

“Know Yoga to be an insentient state where the mind dissolves without pretence. Firmly set in this yoga thou mayest perform actions, but not if thou hast no liking for them.”²⁴²

XIV: Jñâna Yoga, or Reintegration through Knowledge

“In the method of reintegration through Knowledge the mind is ever bound to the ultimate end of existence which is Liberation. This method leads to all attainments and is ever auspicious.”²⁴³

In this way of reintegration, the seeker starts from the gross body and lower mind and by the process of understanding passes successively through the subtle, causal, arch-causal, and supra-arch-causal (ati-mahâ-kârana) planes until he realizes the Supreme Self as distinct and aloof from all forms and merges into it.

“What is there to be known apart from Him by whom all that exists is known?”²⁴⁴

To know the super-sensible and spiritual (âdhidaivika and âdhyâtmika) shape of things, identification is the only means. Hence the way of knowledge is closely bound to that of Identification.

“When the knot of ignorance breaks in their hearts, all doubts vanish, and, witnessing Him, all their actions from beginningless time are dissolved.”²⁴⁵

For adepts of the way of knowledge, “identification is their ritual of purification, identification is their repetition of Divine names (japa), identification is their ritual sacrifice, identification is their practice of austerities,”²⁴⁶ for identification is the only way to true knowledge.

The Seven Stages of Knowledge

The process of this realization is through the seven stages (bhumi) of knowledge.

While one is passing through these seven stages of Jñāna yoga, four states of mind and four obstacles have to be faced. The four states of mind are the dispersed state (vikshiptatâ), the past approach (gatâyatâ), the grasped state (shlishtatâ), and the merging state (sulinatâ). The four obstacles are inactivity (laya), dispersion (vikshepa), dullness (kashâya), and enjoyment of the practice (rasâsvadana).

Knowledge is of two kinds: with or without object (sa-vishaya-a-vishaya). That which binds the mind and prevents its flight towards Divinity is the object (vishaya) (from the root "si," to bind). When the nature of objects has been understood, one turns towards Divinity, and then comes knowledge without objects.

"The arch-seers have spoken of seven stages (bhumis) of knowledge. Of these, the first stage is known as good-will (shubha-ich'hâ), the second as reflection (vichârana), the third as subtlety of mind (tanu-mânasâ); the fourth is the perception of reality (sattva-âpatti), the fifth is freedom from leaning towards the world (asansakti), the sixth is the disappearance of visible forms (padârtha-abhâvani), and the seventh is the entering into the fourth state, the unmanifest, (turyagâ)."²⁴⁷

GOOD-WILL (shubha-ich'hâ): "That desire for liberation which appears as a result of the discrimination between the permanent and the impermanent and lasts until the result is attained, is 'good-will.'"²⁴⁸

REFLEXION (vichârana): "Inclination of the inner faculties to hear and ponder near a true guide (guru) the words of the Transcendent Wisdom, the Vedânta, is 'reflexion.'"²⁴⁹

SUBTLETY OF MIND (tanu mânasâ): "Concentrating the mind by regular practice of meditation, and by this means rendering it capable of grasping subtle things, is 'subtlety of mind.'"²⁵⁰

At this stage, the subtle nature of things is grasped as well as the impermanence of the five elements.

In these first three stages of the way of Knowledge, the living being and the Supreme Principle are clearly perceived to be distinct.

These stages are therefore spoken of as the instrumental stage (sâdhana bhumi), and the yogi in these stages is called the seeker or sâdhaka.

"In these three stages, only qualification for knowledge, to arise is acquired, but knowledge itself is not attained."²⁵¹ Yet, since these preliminary stages are essential for the approach to knowledge, they are not spoken of as forms of ignorance but are already counted as stages of knowledge.

"At this stage the seeker does not acquire qualification for any form of action other than knowledge, but is qualified for knowledge alone."²⁵²

PERCEPTION OF REALITY (sattva-âpatti): "The actual experience, without a shadow of doubt of oneness with the Self, the Principle of all, is the 'perception of reality.'"²⁵³

At this stage, the world is still perceived and all the functions of the body and the inner faculties still remain at work, but the world which the man in the power of illusion (mâyâ) sees as reality now appears to him illusory.

This stage is compared with the state of dream. The adept at this stage is called "knower of the Principle" (brahmavit). The arch-formula representing this stage is "Aham Brahma-asmi", "I am the Principle, the Brahman."

FREEDOM FROM LEANINGS TOWARD THE WORLD (asansakti): "Through the silencing of the mind brought about by the practice of conscious (with thought, savikalpa) identification, the state of unconscious (without thought, nirvikalpa) identification is attained. This is known as the state of 'freedom from leanings towards the world.'"²⁵⁴

Because the feeling of not being different from the Principle, the Brahman, appears at this stage, it is known as the stage of sleep (sushupti bhumi). The manifest world is forgotten, yet from time to time the adept awakens and, if asked for it, is able to give advice. He also performs the actions necessary for the maintenance of the body.

"The yogi at this stage still awakens by himself."²⁵⁵ He is then known as the "greater knower of the Principle" (Brahma-vidvara).

THE DISAPPEARANCE OF VISIBLE FORMS (padârtha abhâvani): "Long oblivion of the throbbing of the universe resulting from aptitude gained by the practice of the freedom from leanings towards the world, is called the 'disappearance of visible forms.'"²⁵⁶

In this stage all individual mental activities dissolve. It is said to be the stage of profound sleep (gâdha sushupti). The yogi now no longer wakes by himself, nor does he perform the actions necessary for the maintenance of life. But still, "at this stage, the yogi wakes when instigated by others."²⁵⁷ If food is placed in his mouth, his teeth and tongue go through the action of eating. The adept is then known as the "greatest knower of the Principle" (Brahma-vidvariyan).

THE ENTERING OF THE FOURTH, THE UNMANIFEST STAGE (turyagâ): "Immersed in knowledge of the Principle, the Brahman, no longer is there notion of any other thing."²⁵⁸

"From this stage the yogi never wakes, either of his own accord or at another's instigation. He remains for ever wandering in the delight of the knowledge of the Absolute."²⁵⁹

At this stage the adept is known as the supreme knower of the Principle (Brahma-vidvârishtha).^{*} He is neither alive nor dead. His body is then immured in a seated posture in a small chapel, where it usually remains for many years without decaying.

*These seven stages are described with more details in the Akshi Upanishad (4 to 42).

XV: Bhakti Yoga, or Reintegration through Love

“Without loving a thing, that is, making it the sole object of one’s devotion, one cannot really know it. Hence the whole world constantly worships—the scientist worships, the philosopher, the artist, all constantly worship. The heart which does not worship that which deserves worship is called ignorant.”²⁶⁰

“On Son of Kunti! Whatever be thy work, whatever thine eating, thy rituals of sacrifice, thy charities, thy austerities, make thou of it an offering to me.”²⁶¹

“It is not through the scriptures of Eternal Wisdom (Veda) nor through austerities nor through almsgiving, nor through sacrificial rites that thou mayest reach me. But through unswerving devotion alone, O Arjuna of great austerities! I may be known and seen in essence and entered.”²⁶²

“He who exists beyond the created world, beyond the reach of the mind, is gained through devotion.”²⁶³

“It is devotion which leads to liberation.”²⁶⁴

“Even the last-born (the lowest beings) are qualified for the way of Love, all are equal for initiation into it.”²⁶⁵

“Devotion, even though not very steady, brings a man to the heaven of the deity worshipped.”²⁶⁶

“Love is the easiest means for spiritual realization.”²⁶⁷

“Devotion leads to liberation. The supreme Person (purusha) is in the power of the devotee.”²⁶⁸

“The man who serves me with undistracted effort of Bhakti yoga, crosses beyond the qualities and attains principal identity.”²⁶⁹

“Having attained principal identity, his soul is immersed in joy, he knows neither anxiety nor doubt, he sees all beings with an equal eye and achieves transcendent love towards me.”²⁷⁰

The Nine Steps of Love

The method of reintegration through love, Bhakti yoga, is considered a part of the reintegration through hermetic formulae, Mantra yoga. Its nine steps are given in the *Vishnu Purâna* by Prahlâda, the greatest of devotees. The steps are (1) listening (shravanam), (2) singing of praise (kirtanam), (3) meditation (smaranam), (4) worship of the feet (pâda sevanam), (5) ritual worship (archanam), (6) obeisance (vandanam), (7) to be a slave (dâsyam), (8) to be a friend (sakhya), and (9) self-surrender (âtmanivedanam).

“The way of love follows successive steps and is like a ladder.”²⁷¹

1. LISTENING (shravanam)

“Burning fire reduces to ashes the pyre of wood, love for the Supreme Essence completely destroys the sins of the adept. The name of Krishna the charming enters the ear of his lovers. Shaking the lotus of the heart he purifies it from all sins as the cool season makes the water pure.”²⁷²

2. SINGING OF PRAISE (kirtanam)

“I dwell not in the supreme heaven, nor yet in the heart of yogis, but there, where devotees of me sing my praise, do I dwell.”²⁷³

3. MEDITATION (smaranam)

“For the adept ever reintegrated, who with no other thought always and everlastingly remembers me, I am easy to win, O Son of Kunti.”²⁷⁴

4. WORSHIP OF THE FEET (pâda sevanam)

“Like the waters of the Ganges which spring from the divine feet, the ever-rising desire to worship His feet cleanses in one instant the dirt accumulated through endless births in the mind of the doers of penance.”²⁷⁵

5. RITUAL WORSHIP (archanam)

6. OBEISANCE (vandanam)

7. TO BE A SLAVE (dâsyam)

8. TO BE A FRIEND (sakhya) and

9. SELF-SURRENDER (âtma nivedanam)

“In the state of love and self-dedication, the mind surrenders itself to the divine feet, speech to the singing of his praise, the

hands surrender to the cleaning of his temple, the ears to listening to divine tales, the eyes to contemplation of his image, the limbs to contact with his devotees; smell surrenders to the incense before his lotus feet the tongue in tasting of the offerings; the feet surrender in pilgrimages to his sacred places, the head surrenders in bowing before his feet, and all desires surrender to being his slave.”²⁷⁶

There are two further forms of Bhakti yoga: the way of passionate attachment (râga-âtmikâ-bhakti) and the way of transcendent love (parâbhakti yoga).

The Way of Passionate Attachment (râga-âtmikâ-bhakti)

“That form of devotion which makes use of emotions and brings joy and peace is called the Way of Passionate Attachment.”²⁷⁷

“Even meditating and proclaiming Hari* the Remover of pain, who removes the burden of sin, each hair of the body of the devotees rises in an ecstasy of love.”²⁷⁸

“Meditating on the Supreme Shape, lovers of the super-natural will laugh and cry, will be filled with delight, they will recite, talk, sing, dance, or play the divine tales, or, lost in the delight of seeing His shape, they will be silent.”²⁷⁹

In the process of passionate attachment there are eight “pure signs of emotion” (sâttvika bhâva). These are stupor (stambha), perspiration (sveda), hair-raising (romanca), difficulty in speaking (svara bhanga), trembling (kampa), change of color (vaivarnya), tears (ashru), and fainting (pralaya).

The Way of Transcendent Love (parâ bhakti yoga)

All methods of reintegration lead to the same result in the higher spheres, and transcendent love is therefore the same as knowledge of the intrinsic shape (svarupa-jñâna). Motionless identification (nirvikalpa samâdhi) and transcendent detachment (parâ-vairâgya) also refer to the same stage.

At this stage the devotee sees the whole universe, animate or inanimate, as pervaded by Divinity and experiences the reality of the arch-formulae “Thou art that” (tat-tvamasi), “All this is but the

*Vishnu

Principle, the Brahman" (sarvam khalu-idam Brahma), and so on.

"He who with his whole being sees Divinity in all existing things and all things in Divinity, stands highest among the devotees of the Lord."²⁸⁰

"Reintegrated into the Self, he who perceives the common essence in all things, beholds the Self in all things and all things in the Self."²⁸¹

There are four degrees of realization through love: residing in the same world as the Beloved (sâlokya), being near to the Beloved (sâmipya), having the same shape as the Beloved (sârupya), and being one with the Beloved (sâ-yujya).

XVI: Kundalini Yoga and Asparsha Yoga

The method of reintegration through the awakening of the coiled energy is explained in the tantras, the “Rules of Earthly Wisdom,” and also in part, as we have seen, in the treatises of Hatha yoga.

Kundalini Yoga

Kundalini yoga uses the eight steps of yoga—observances, abstinences, and so on—but adds seven further steps: purification (shodhana), courage (dhriti), steadiness (sthiratâ), endurance (dhairya), subtlety (lâghava), direct evidence (pratyaksha), and thought-less identification (nirvikalpa samâdhi).

Asparsha Yoga

“The method of reintegration through non-touching, asparsha, is difficult for all yogis to understand. The yogis who fear this from which no fear is to be had are afraid of it.”²⁸²

Shankarâchârya, in his commentary on this verse, says, “This method of reintegration through non-touching is the name given to the practice of remaining aloof from all contacts, that is, from all ties. It is well-known in the Upanishads and has been described in many places. For him who is not conversant with the knowledge obtained through the Vedânta, ‘the End of knowledge,’ this is hard to understand (durdarshah).”

This reintegration through non-touching is free from all fear and

yet yogis are afraid of it. They fear that through the practice of this yoga they may destroy their own self. But it is a lack of discernment in these yogis that makes them wrongly believe that by uniting with the non-dual Essence, their own self will be destroyed.

The principle of untouchability is given a great place in the life of Hindus. Contact with things and people is said to affect, pollute, or purify our being. One should avoid contact not only with people of unclean habits and professions but even at certain times or circumstances with people of one's own family. The adept of the method of reintegration through non-touching avoids contact with any living being.

"The pleasure which are based on touch are the source of suffering, they have a beginning and an end, O Son of Kunti! hence the wise do not delight in them."²⁸³

Yogis remain aloof from them, using non-touching as a means. Then only can they rise above virtue and vice, witness the Self, and be freed from fear.

Part III:

Initiation—Mode of Living—Obstacles

XVII: The Guide (Guru) and Initiation (Dikshâ)

A guide is essential at every stage of the practice of yoga. He alone can distinguish real from illusory experience and avert accidents which may happen when the senses are withdrawn from external perception. In several forms of yoga, he is also the giver of initiation and is like the spark which changes the wick and oil into a living flame.

Although from one point of view the true guide is ultimately God himself, and from another point of view every man is his own guide, yet except in rare cases, a true guide—incarnated as a distinct human being but connected with the seers of the first ages by an unbroken chain of initiation—is essential for the attainment of knowledge. Only a man who has himself realized identification (samâdhi) and witnessed the real nature of the Abstract Principle, spoken of as the Giver of Happiness (shankara=shiva), and who has thus come to know all things and all modes of knowledge, can be a true guide.

In reintegration by merging, Laya yoga, as taught by the Tantras, it is only through the kindness of the guide that the coiled energy is able to awaken. First the guide gives the initiation by touch (sparsha dikshâ), and, later only, the divine (divya) initiation to his disciple. When the disciple receives the initiation, he sees instantaneously the coiled energy awaken and his body become resplendent. The guide, having performed the “descent of the energy” (shakti pâta), touches the invisible eye of the Center of Extreme Purity between the brows, and the disciple experiences illumination.

Knowledge gained at great pain through the steady practice of Hatha yoga may be experienced in a flash by the grace of a true guide.

The *Advaya Târaka Upanishad* 14-18 defines the guide as follows:

“The teacher is he who knows the Eternal Wisdom, the Veda, who is devoted to the All-Pervader Vishnu, who knows not arrogance, who knows the method of yoga, ever stands upon yoga, and has become yoga itself; who is pure, who is devoted to his teachers, and who has witnessed the Supreme Person, Purusha. He who possesses all these virtues is called a ‘dispeller of darkness,’ a guru.”

“The syllable ‘gu’ means darkness, the syllable ‘ru’ means dispeller; he is therefore called a ‘guru’ because he dispells darkness.”

“The guru is the Supreme Cause, the guru is the ultimate destiny, the guru is transcendent sapience, the guru is the supreme resort, the guru is the final limit, the guru is the supreme wealth. Because he teaches ‘That’ (the Supreme Essence) the guru is most great.”²⁸⁴

“Only that knowledge which issues from the lips of the guru is alive; other forms are barren, powerless, and the cause of suffering.”²⁸⁵

“Those who worship knowledge try to please their guru. Knowledge so gained at once yields results.”²⁸⁶

“The guru is one’s father, one’s mother, one’s deity, of this there is no doubt. Hence one should serve him in actions, mind and words. From the guru is obtained all that is good for oneself. Hence should a man ever serve the guru. Nothing worth while can be gained by other means.”²⁸⁷

Initiation is given by degrees. The form of yoga for which a man is qualified depends upon his development.

“For those desirous to ascend (Ârurukshu), the ways of Ritual action and of Knowledge are advisable; for those who have ascended upon the tree of yoga (yoga-ârudha) the ways of Knowledge and Renunciation.”²⁸⁸

“Yogis are of three kinds, the worldly (Bhautika), the intellectual (Sânkhya), and the ascetic (Antyâ-shramin, ‘taking shelter in the Ultimate,’ i.e. Supreme Discernment=Parama-hansa) who has realized the higher aspect of yoga.

“The first contemplates the gross elements, the second contemplates the Imperishable (Akshara) [aspect of Divinity] and the third has been said to contemplate the Supreme Divinity (Parama Ishvari).”²⁸⁹ (*Matsya and Kurma Purânas*, quoted also in *Yoga Sâra Sangraha* p. 13.)

The Different Types of Seekers (Sâdhakas)

“There are four kinds of seekers, the feeble, the average, the superior, and even the supreme one. This last, the highest, is alone able to cross beyond the ocean [of the manifest world].”²⁹⁰

The Feeble Seeker (Mridu Sâdhaka)

“The feeble seekers are those who lack in enthusiasm, are stupid, criticize their teacher, are rapacious, inclined to bad actions, eat much, are in the power of women, unstable, cowardly, ill, dependent, harsh in words, of weak character, or lack in virility.

“The guru should know that they are qualified for Mantra yoga only, and that, with much effort, they can reach attainment in twelve years.”²⁹¹

The Average Seeker (Madhyama Sâdhaka)

“Of even mind capable of bearing hardship, wishing to perfect his work, speaking gently, moderate in all circumstances, such is the average seeker. Having recognized him, the guru should teach him Laya yoga which gives Liberation.”²⁹²

The Superior Seeker (Adhimâtra Sâdhaka)

“Of stable mind, capable of Laya yoga, independent, virile, noble, merciful, forgiving, truthful, brave, young, respectful, worshipper of the feet of his teacher, intent on the practice of yoga, such a one should be known to be a ‘superior seeker.’

“He will reach attainment after six years of practice. The guru should teach this forceful man Hatha yoga with all its limbs.”²⁹³

The Supreme Seeker (Adhimâtratama Sâdhaka)

“Of great virility and enthusiasm, good looking, courageous, learned in the scriptures, studious, sane of mind, not melancholy, keeping young, regular in food, having his senses under control, free from fear, clean, skilful, generous, helpful to all, qualified, firm, intelligent, independent, forgiving, of good conduct and character, keeping his good deeds secret, of gentle speech, believer in the scriptures, worshipper of gods and his guru. Having no desire for other people’s company, free from serious disease, such a one should be the supreme seeker qualified for all the forms of yoga. He will reach attainment within three years, without a doubt.”²⁹⁴

XVIII: Rules Relating to Food and Mode of Living

The yogi should be freed from household worries. He should therefore preferably beg his food, but he must be very cautious that this food is pure and conforms with the rules of yoga. Hence “the best way of sustaining his body is for the yogi to beg his food from the highest kind of householders, i.e. the yogi must only go to the home of those who are believers, humble, of controlled mind, learned in the scriptures, and saintly.”²⁹⁵

Eating, for the yogi, is an important ritual.

“Rice-gruel, buttermilk, milk, barley, fruits, roots, saffron, porridge, oil cakes, and raw gram flour (sattu): these foods are good for the yogi and lead to Attainments. Hence they should be eaten with concentrated mind and devoted care.”²⁹⁶

Each morsel of food should be dedicated to one of the five main vital energies.

“Having first drunk water once, keeping silent and with mind concentrated, the first [morsel should be eaten] as an offering to the Life breath, [by uttering ‘Prânâya svâhâ’ ‘In oblation to the Life-breath’]. Similarly, the second [morsel is offered] to the Excreting vital energy, Apâna, [by uttering ‘Apânâya svâhâ’ ‘In oblation to the Excreting vital energy’]. The third [morsel is offered] to the Digesting vital energy, Samâna, [by uttering ‘Samânâya svâhâ’ ‘In oblation to the Digesting vital energy’]. The fourth [morsel is offered] to the Coughing vital energy, Udâna, [by uttering ‘Udânâya svâhâ’ ‘In oblation to the Coughing vital energy’]. And the fifth [morsel is offered] to the Circulation vital energy, Vyâna, uttering ‘Vyânâya svâhâ’ ‘In oblation to the Circulation vital energy’].

“In this way, bowing respectively [to the five vital energies] one after another, he should eat all the food. Then, drinking water again and cleansing his mouth, he should touch his heart.”²⁹⁷

The Yogi must always lead a moderate and regulated life.

“He should eat ghee, milk, sweets, betel leaves, prepared without lime, camphor, cardamum. He should speak gently without hard words, dwell in a lovely place, wear little clothing but of fine quality. Ever listening to metaphysics (Vedânta) he should live in a house but without attachment, ever singing the Divine name and hearing mystical sounds. He should be courageous, forgiving, ascetic, clean, observing the rules of modesty, serving his guru, ever living a well-regulated life.”²⁹⁸

XIX: The Obstacles to Yoga

*"In the process of identification powerful obstacles arise."
(YOGA DARSHANA)*

The only aim of yoga is total reintegration; any other aim or tendency, be it worldly, religious, moral, or intellectual, is therefore an obstacle to yoga.

The Main Obstacles

The obstacles to yoga are classified into three main categories as pertaining to the three main sources of attachments in man and being therefore the causes of his bondage; these three classes of obstacles are connected with enjoyment, religion, and knowledge.

"Women, couches, comfortable seats, clothes, wealth or its pretense, betel-eating, carriages, the splendor and magnificence of kings, gold, silver, and copper even, jewels, fragrant woods, cows, learning, theological discussions, dancing, songs, and ornaments flutes, lutes, and drums, riding elephants and horses, all these are the obstacles of enjoyment."²⁹⁹

"Ritual purifications, worship, sacrificial rites, mystical ecstasy, fasts and observances, silence, control of the senses, objects of meditation and meditation itself, sacred formulae, charities, fame, building of cisterns, wells, tanks, temples and parks [to gain merit], ritual sacrifices, long periods of penance (chândrâyana),* mortifications, pilgrimages: all these are obstacles under the garb of religion."³⁰⁰

*A sort of fast lasting for a month.

“Desire for the society of saints, attempts to avoid the sinful, making the life-breath to penetrate where it does not normally enter, counting the long or short timings of breathing exercises, thinking of the shape which dwells in the body, and of the Shapeless in that shape, and thinking further that in the Shapeless dwells the Principle, the Brahman, and thus silence the heart. All these are but obstacles in the form of Knowledge.”³⁰¹

In the practice of yoga nine main obstacles are envisaged. They are those which directly disturb the mind.

“The obstacles which distract the mind are: ill-health, material difficulties, lack of conviction, irregular life, laziness, lack of enthusiasm, wrong ideas, lack of success, and instability.”³⁰²

ILL-HEALTH (vyâdhi) is due to the excess or scarcity of some of the constituent elements of the body. When the body is in such a state, the main tendencies of all the faculties is to recreate a balance, and they cannot then be fully oriented towards the aims of yoga.

MATERIAL DIFFICULTY (styâna) is that obstacle in which the mind, although it has a real desire for the practice of yoga, is yet unable to undertake it because of the thought that the time or place is not suitable.

LACK OF CONVICTION (sanshaya) consists in feeling uncertain as to whether the claims of yoga are justified, whether its practice leads to salvation or to something else, and so on.

IRREGULAR LIFE (pramâda) consists in practicing yoga without paying proper attention to the rules, without proper knowledge, or carelessly.

LAZINESS (âlasya) is that state in which the body is made heavy by excess of lymph, or the mind is weighed down by the descending tendency (tâmasa), and one does not feel inclined to the practice of yoga.

LACK OF ENTHUSIASM (avirati) is that state in which, living in contact with the objects of the senses, one forgets their evil qualities and feels attracted towards them and towards pleasure.

WRONG IDEAS (bhrânti darshana) OR WRONG KNOWLEDGE (viparyaya jñâna) arise when one begins to think that the means

taught by the true guide, the sat-guru, or by the scriptures of yoga are not the proper means.

LACK OF SUCCESS (alabdha bhumikatva) is when the seeker for any reason is unable to succeed in reaching a particular stage of yoga in spite of apparently doing the proper practice.

LACK OF STABILITY (anavasthitva) is to have succeeded in reaching a certain stage of yoga and to fail to be able to maintain oneself there for a given time on account of surprise, inadvertence, ignorance, or forgetfulness.

The Secondary Obstacles

There are also five secondary obstacles (upavighna).

“Physical pain, melancholy, unsteady limbs, irregular in- and out-breathing, are the companions of the distractions of the mind.”³⁰³

In addition to the above obstacles, the following are also counted: unregulated eating and sleeping, breaking the rules of chastity, having an impostor as guide, disregard of one’s true guide, atheism, a desire for physical Attainments, the belief that the gain of a few Attainments means full realization, having rituals performed by others, pretension to being oneself a guide.

The yogi has always to beware of the presence of these obstacles. The yoga Vāshishtha says that “until, by steady practice of one of the methods (tattva), the mind has not fully been conquered, desires dance in the heart like ghosts at midnight.”³⁰⁴

Besides, “The yogi should give up completely the eating of acid, astringent, pimented, salty, mustardy, or bitter foods, as well as much moving about, early morning bath, oil burning, stealing, violence, hostility to people, pride, lack of straightforwardness, fasts, speaking lies, passion, causing pain, sexual intercourse with women, approaching or using fire, speaking much sweet or harsh words, and eating too much.”³⁰⁵

Appendices

APPENDIX A: The Subtle Body

The division of the human being into a body and a soul is quite insufficient to explain the structure of the human being. The Hindus consider that three main elements contribute to the formation of a living being. They are the Self or spirit, the subtle body, and the gross body.

The Individual Self, or Atman, is a fragment of the Total Being, indivisible and undifferentiated. Just as the space enclosed within a pitcher is in no way really differentiated from the rest of space, so likewise the fragment of the Universal Self, enclosed within the human being, remains the indivisible part of the Total Self.

This fragment of the Total Self is enclosed within seven sheaths, six of which pertain to the subtle body and the seventh being the gross body.

The subtle or transmigrating body is the essential part of the human individuality; made of seventeen elements, it remains when the body is destroyed and lives through the lengthy cycle of births and deaths until its dissolution at the time the living being reaches its aim of final liberation.

The subtle body is generally considered to be made of seventeen elements: five senses of perception, five senses of action, five vital energies, mind (manas), and intellect (buddhi, which includes the "notion of I-ness," ahamkara).

Like the relation of the chrysalis to the butterfly, so the subtle body is inverted in regard to the gross body. Their relation is sometimes symbolized by two interwoven inverted triangles. This

is why the most abstract state of subtle manifestation is found in the Root Center, the *mulâdhâra chakra*.

The subtle body is connected with the gross body at several points. These are called the knots, or centers, and are sometimes represented as lotuses. In these centers the subtle nerves and arteries of the subtle body are connected to the physical nerves, through which they receive the perception of the sense organs and through which they communicate to the body the reaction of the subtle body and the orders of the conscious.

Only the outer nerves of the subtle centers can be seen physically and their convergence observed.

The Structure of the Subtle Body

“In the middle of the body is the seat of fire, lustrous like molten gold; triangular in shape in the case of bipeds, quadrangular in the case of quadrupeds, circular in the case of birds, hexagonal in the case of snakes, octagonal in the case of insects, and bright like a lamp.”³⁰⁶

“Above the sex organs and below the navel there is the bulb-shaped center (*Kanda-yoni*) resembling the egg of a bird.”³⁰⁷

“In the case of human beings the bulb-shaped center (*Kanda*) of the subtle body is nine finger breadths from the center of the body, with a height of four finger breadths, and a lateral width of four finger breadths. It is oval-shaped. In the case of birds and quadrupeds, it is in the middle of the belly and in its center is the navel.”³⁰⁸

“There lies a twelve-spoked *Chakra* (plexus). In those (spokes) dwell Vishnu and the other gods, and I (i.e. Divinity *Ishvara*), standing there, cause the plexus to move round with my own power of Illusion (*Mâyâ*), O best of the Twice-born! The living being whirls among these spokes, one after the other. Like the spider in the middle of its web, the living being moves perched on the vital breath. Without it he does not exist.”³⁰⁹

“As a ball thrown by the forearm moves onwards so too the living being thrown up and down by the respiratory and excretory energies (*prâna* and *apâna*) knows no respite. In the power of *prâna* and *apâna*, it runs up and down and because of its restlessness can be seen neither on the right nor the left.”³¹⁰

“Above it (the bulb-shaped center) is the place of the coiled energy (*kundalini*), at the level of the navel and above. It is composed of eight different constituents and is a spiral of eight coils; ever having its place around and by the side of the knot of the navel, always regulating the vital energies (*prâna* and *apâna*) and

the onward passage of water, food and the like. It covers with its mouth, the orifice leading to the Principial Aperture (behind the forehead) and is gleaming in the ether of the heart in the form of a serpent intensely shining. When roused by the vital air, it mingles with fire at the time of yoga-practice.”³¹¹

“Looking like a snake, she is asleep illumined by her own light, standing like a serpent at the center, she is the Deity of Speech (Vâk-devi) spoken of as the Seed [of the Universe].”³¹²

“She is known as the Energy of the Pervader (Vishnu), immaculate, glowing like molten gold. She is the progenitor of the three qualities (Sattva, Rajas, Tamas).”³¹³

“There is said to dwell the Seed of Lust (Kâma-bija), red like a Bandhuka flower, its shape is that of letters, it shines like molten gold, and the yogis who have attained Unity perceive it through the power of yoga.”³¹⁴

The Main Arteries of the Subtle Body

It is in the Root Center that all the subtle arteries are rooted. From it seventy-two thousand subtle arteries spread throughout the body. Among these, three are most prominent: extending upwards, Idâ is on the left, Pingalâ is on the right, and Sushumnâ in the center. Idâ is said to correspond to the lunar principle, Pingalâ to the solar, and Sushumnâ to the combined qualities of sun, moon, and fire.

“In the middle of the body there is firmly established the Sushumnâ artery (nâdi) in a state of stupor starting from the bulbous center and resembling the fine fiber of a lotus-stalk. Shaped like a tube, it proceeds straight upwards to the Principial aperture (the Brahmarandhra). Bright as a streak of lightning, this artery has Vishnu as its presiding deity and leads to the Principial Heaven (Brahma-loka) and also towards final dissolution. The two subtle arteries Idâ and Pingalâ stand to its right and left. Taking its origin from the bulbous center, Idâ ends in the left nostril, while Pingalâ, having its origin from the same (bulb), terminates in the right nostril. Two other subtle arteries Gandhâri and Hasti-Jihvâ are also found there, in the front and rear of the Sushumnâ, proceeding towards the left and right eyes. The Pushâ and Yashasvini arteries, taking their origin from the same (knot) reach the left and right ears. The Alambusâ reaches the root of the arms; the Shubhâ nâdi going downwards stretches to the tip of the sex organ. Starting from the bulb and proceeding downwards and stretching as far as the big toes is the Kaushiki artery. Arteries which originate from the bulb are thus said to be of ten different kinds. Various (other) arteries and

channels, big and small also originate from it. The big and small arteries are seventy-two thousand in number. Those branching out of the big ones, each having its own multiple course, cannot be counted, even as the big and small nâdis spreading out in the leaf of the Ashvattha (sacred fig tree).”³¹⁵

Along the central artery, sushumnâ nâdi, lie the six Centers, or knots, through which the central artery passes and in doing so is strangled at each. The main object of the practice of Laya yoga is, as we have seen, to undo these knots so that the basic energy may rise freely through the central artery.

Idâ and Pingalâ, on the other hand, are curved to go round the six knots.

The three arteries, starting together from the Life-Breath Center (svâdhishthâna chakra),* unite once more above the middle of the brows in what is known as the Principal Aperture, or brahmarandhra. The place of their reunion is named triveni, the triple confluence.

“Idâ is the Ganges of the lower world, Pingalâ the river Yamunâ, and between Idâ and Pingalâ is Sushumnâ, the subtle river Saraswati.”³¹⁶

The yogi who by the power of his yoga can bathe in this triple confluence attains liberation.

“It is said that to bathe in the confluence of the three rivers leads to the Great Result (liberation).”³¹⁷

“When, in the body of the embodied being, the life-breath reaches the junction of Idâ (the lunar artery) and Pingalâ (the solar artery) then it is the new moon [when the living self and the Supreme Self are united].”³¹⁸

“The Idâ artery on the left is white and corresponds to the lunar principle. She is the goddess or female principle whose form is energy and which is the embodiment of the true ambrosia (of immortality). On the right is the Pingalâ artery, the male shape, the solar principle. Here the Arch-goddess appears as the Lord of Tears (Rudra=Shiva) of shining red, like the filaments of a pomegranate flower.”³¹⁹

The Ten Vital Energies

“The ten vital energies, the vital breath (Prâna), and others, which circulate in the ten arteries, are called Prâna, Apâna, Samâna,

*“By the word ‘sva’ is indicated the life-breath (Prâna), the Sva-adhishthâna Center is the abode of that life-breath.” (Yoga Chudâmani Up. 1, 11.)

Udâna, Vyâna, Nâga, Kurma, Krikara, Deva-datta, and Dhanam-jaya. Of these, the five beginning from Prâna are important and of these, again the first two. The Prâna alone being the most important as it bears the living being."³²⁰

In order to locate the ten vital energies, they are usually associated with certain of the physical functions and reflexes such as breathing (prâna), excreting (apâna), circulation (vyâna), coughing (udâna), digesting (samâna), eructation (nâga), blinking (kurma), sneezing (krikara), yawning (deva-datta), and assimilation (dhanam-jaya).

The vital energies, however, are subtle energies. The coughing vital energy, for instance, is not merely related to the cough reflex but is an essential vital energy which, originating in the throat, is directed upward and controls the reflexes of the face and the faculties of the subtle body. Similarly, the digestive energy, samâna, is a vital energy of fiery nature, located in the region of the navel, from where it spreads equally on all sides, regulating all living functions as well as the balance of the body.

"The middle of the mouth and the nose, the heart, the navel region, the big toes of the feet, those are, O best of Brâhmanas! the abode of the vital breath (Prâna). The excretory energy (Apâna) circulates, O Brâhmana! in the anus, the sex organs, the thighs, and the knees. The Samana has its habitat in the entire body, pervading it all. The Udâna is located in all the joints of the legs and hands. The Vyâna is in the two ears, the thighs, the hip and the ankles, the shoulders, and the throat. The Nâga and other five vital airs are placed in the skin, bones, etc. The water, food and other liquids in the belly are assimilated. The vital breath that has reached the middle of the belly should separate them (into the several constituents of the body). The vital breath (Prâna) does these and other actions itself remaining unaffected. The Apâna air does the evacuation of urine and other things. The actions of the Prâna and Apâna and such like are carried out by the Vyana. By the Udâna air, anything remaining in the body is carried upward. The Samâna always does the work of nourishing the body and the like. The Nâga does the work of belching and the like. The kurma does the work of closing the eyes and the like. The krikara does the work of the blinking of the eyelids. The Datta attends to the work of sleep. The swelling and the like of the dead body may be cited as the work of Dhanam-jaya."³²¹

"The colors of the five prânas are in order. Prâna is of the color of a blood-red gem. Apâna in the middle of [the body], is of the color of the Indra-Kopa insect. Samâna, between these two, is milk-white and shining. Udâna is pale white, and Vyâna bright like a flame."³²²

The Centers, Lotuses, Knots, or Chakras

An adequate knowledge of the form, position, color, and working of the subtle centers has so far been obtained solely by inward sight as practiced by yogis. This need not, however, be the only way to attain this knowledge. These centers, or knots, are not abstractions but actual subtle centers of energy, which it may well be possible to detect by some kind of physical apparatus. Indeed, some such experiments have been begun recently.

The subtle centers have forms and colors which can be seen by the yogi in his introspective mental investigation. These forms and colors are real and produce most definite results, for the reality of which there is physical evidence. But it is only when the coiled energy rises that the centers, or lotuses, are lit up and their colors clearly perceived. Those alone who have attained to supra-human sight can visualize all the colors and letters found in all the centers, but it is possible by concentration for others to perceive them in any one particular center.

As we have already seen in the method of yoga, the diagrams representing the centers are the maps of the regions which the yogi visits in his inner journey. Each detail of the diagrams is the starting point of a particular mode of experience. The shapes attributed to them are, however, only analogical and must be understood as such. It is only when the seeker concentrates his mental faculties inward that he can realize the reality and great accuracy of the diagrams.

It should be noted that according to the modes of realization, the descriptions of all the centers are given in slightly varying forms in the different tantras; however, these differences are only superficial.

The Root Center (Mulâdhâra Chakra)

The first center, or lotus, or chakra, lies above the anus below the root of the sex organs.

"This is the Root lotus of which the yoni is the heart. The center is most resplendent, with four petals bearing the four characters V, Sh(palatal), Sh(cerebral), S."³²³

In it opens the end of the central artery, sushumnâ. Yellow in color, this center has four red petals, which are the four aspects of the vital breath, prâna shakti. These four petals are linked with the coiled energy, kundalini, lying at the base of the spinal chord. When the coiled energy dissolves, the four petals vanish. The characters on the four petals are golden and represent the aspects of the coiled energy lying in the state of sleep. In the center of the Root lotus is

the Upholding Seed (dharâ-bija), i.e., the magic character “Lang” carried on the elephant Airâvata.

The Root Center is connected with the square, the element Earth, the color yellow, the sense of smell, the feet (organ of action), and the phenomenon of accumulation. By meditation on it the achievements of speech, poetry, skill, and organization are obtained. Its deity is the “Lord of Vastness,” Brahmâ the Creator, riding on the swan.

“This center is called kula (the womb) and shines like gold; there is found the Self-born symbol (Svayambhu linga). There is found the Realized Being (Siddha) named the Double-egged (Dviranda). The presiding deity of this center is Dâkini (the Witch). In the middle of the lotus is the yoni, and in it lies the Coiled Energy. Above it, the shining Seed of Lust (Kâma-bija)³²⁴ wanders like a flame. The wise man who ever meditates on this Root-center realizes the ‘Cârduri’ (the frog), the Attainment which enables one to wander through space.”³²⁵

The Center “Support-of-the-Breath” (Sva-adhishthâna Chakra)

“The second center called ‘Support-of-the-life-breath’ (Svâdhishthâna) is at the root of the penis. [White in color], it has six red petals bearing the characters B, Bh, M, Y, R, L. There dwells the Realized Being called the Arrow (bâna). The Presiding Deity is Râkini.”³²⁶

In this center is the “Lord of the Water’s seed” (varuna-bija), i.e., the magic character “Vang” carried on the sea-monster Makara.

This center is connected with the crescent, the element Water, the color white, the sense of taste, the hand (organ of action), and the phenomenon of contraction. Its deity is Vishnu, the Pervader, riding on the bird Wings of Speech, Garuda.

The Lotus of the Navel (Nâbhi Padma)

“The third center, the Jewel-city (manipura), is located in the region of the navel. It has ten golden petals adorned with the letters D, Dh, and N (cerebral), T, Th, D, Dh, and N (dental), P, Ph. Here dwells the Realized Being, giver of all auspicious things, named Rudra (Lord of Tears). The Presiding Deity of the center is the Supremely Virtuous goddess Lâkini.”³²⁷

This center is red in color. Herein lies the Realized Symbol called “the eye of the Lord of Tears” (rudra-aksha-siddha linga), which gives all felicities. Here is the Seed of Fire (Vahni-bija), i.e., the magic character “Rang” carried on a ram.

This center is connected with the triangle, the element Fire, the sense of sight, the anus (organ of action), and the phenomenon of expansion. Its deity is the Lord of Tears (Rudra) riding on a bull.

"The seeker who ever meditates on this Manipura chakra, gains the Pâtâla attainment, giver of all other attainments. Pain and disease are destroyed, all desires fulfilled, and Time defeated, and the Seeker can enter into other peoples' bodies. He gains the power of making gold and other precious substances. He knows medicinal plants and can also discover treasures."³²⁸

The Center of the Unstruck Sound (Anâhata Chakra)

"In the heart is the fourth Lotus, called the center of the Unstruck sound (Anâhata). It has twelve spokes or petals of flaming red bearing the letters K, Kh, G, Gh, N (guttural), Ch, Chh, J, Jh, N (palatal), T, and Th (cerebral). This is the place where dwells in delight the 'Seed of Wind' (Vâyû-bija), (i.e. it is the springing place of the vital breath)."³²⁹

"The radiant light which dwells in this lotus is known as the arrow-symbol (Bâna-linga); by mere thought of it the Seeker gains visible and invisible results (in this and other worlds)."³³⁰

"There dwells the Realized Being called Pinâki, the Trident Holder. The presiding deity is Kâkini (the She-crow). Near the seeker who ever concentrates on this lotus of the heart crowd seductive women and divine Apsarâs (i.e. the manifest and unmanifest possibilities)."³³¹

"In the Seeker's mind knowledge beyond compare arises. He sees past, present, and future, has power to hear from afar and to see subtle and distant things. He can at will wander through space."³³²

"It is there that the life-breath dwells, adorned with desires, mixed with beginningless past deeds and united to the notion of I-ness."³³³

The *Vishva-sâra Tantra* says that the unstruck sound produced in this center corresponds to Shiva the Eternal (Sadâ-Shiva). It is here that the syllable of obeisance AUM is manifested, here that the living Self (jivâtâmâ) stands like a lamp in a windless spot. Here, too, the notion of I-ness and possessiveness dwells, which forms the knot of the heart and which is untied by the grace of the guru. Here dwells the Seed of Air (Pavana bija), i.e., the magic character "Yang" carried on a black antelope.

This center is connected with the hexagon, the element air, the sense of touch, the penis (organ of action), and the phenomenon of motion. By meditation upon the symbol of the arrow (bâna linga) which is found in it, auspicious results are obtained in this and other worlds. Its deity is the Supreme Ruler (Isha).

The Center of "Great Purity" (Vishuddha Chakra)

"In the throat region is the fifth lotus named Great Purity (Vishuddha) glowing like good gold, (although some say smoke-colored). It has sixteen letters, which are the vowels A, Aa, I, Ii, U, Uu, Ri, Rii, Lri, Lrii, E, Ae, O, Ao, An, Ah. Here is the Realized Being named Chhagalânda (the goat's egg). The presiding goddess is Shâkini (the Leafed)." ³³⁴

Here dwells, in its hermaphroditic form, the Lord of Dance, Nateshvara, half white, half golden. This center is the door of liberation and, by meditating upon it, the adept comes to know past, present, and future. Here dwells the Seed of Ether (Ambarabija), i.e., the magic character "Hang" carried on a white elephant.

It is connected with the spiral or circle, the element Ether, the sense of hearing, the mouth (organ of action), and the phenomenon of space. Its deity is the Lord who upholds Illusion (Mâyâdhisha), or Shiva the Eternal (Sadâ Shiva).

"The man who ever concentrates on this center becomes a scholar in the Sacred Knowledge, and a prince amongst yogis. In this lotus of Great Purity he witnesses the four Scriptures of Eternal Wisdom (the Vedas) with their secret meaning like an ocean of Treasures." ³³⁵

"If the anger of the yogi who has established himself in this center is aroused then most certainly the three worlds tremble." ³³⁶

Shiva speaks: "In this place is found the third linga, the emblem of the Fourth Stage which is my own self, the giver of Liberation. By merely concentrating on it, the Lord of yogis becomes identified with me." ³³⁷

The Center of Dalliance (Lalanâ Chakra): This secondary center lies above the center of Great Purity and below the sixth center or Center of Command. It is sometimes called the "center of craft," kalâ chakra. It has twelve petals, which are connected with the following tendencies: faith (shraddhâ), satisfaction (santosha), disregard (aparâdha), repression (dama), honor (mâna), tenderness (sneha), purity (shuddhatâ), enmity (arati, i.e., detachment vairâgya); wandering (sambhrama, i.e. mental agitation), and distress (urmi, which is of six kinds: sorrow, error, old age, hunger, thirst, and death).

The Center of Command (Ajnâ Chakra)

"Between the brows is the Center of Command (Âjnâ chakra) with two petals bearing the letters h and ksh. It is white in color. There dwells the Realized Being named Arch-Time (Mahâ-Kalâ). Its presiding deity is Hakini."

“Like the Moon of the cool season the resplendent Lunar-seed (i.e. the cerebral letter Than) is here splendidly established. Realizing it the man of Supreme discernment (Parama hamsa purusha) is ever freed from pain. Its deity is the Supreme Light hidden in all the ‘Rules of Wisdom’ (Tantras). Concentrating on it, Supreme Realization is most surely attained.”³³⁸

“This center is called the center of command, its deity is the Supreme Lord (Maheshvara=Shiva). The experts in yoga tell that three sacred places stand above it which are (1) the Principial vibration (Nâda), (2) the Point limit between the unmanifest and the manifest (Bindu), and (3) Energy (Shakti), dwelling on this beautiful lotus.”³³⁹

“He who, keeping it secret, ever meditates on the Center of Command sees all the results of his actions in previous births destroyed without difficulty. For the yogi who ever dwells there, any form of image-worship or repetition of hermetic utterances (japa) is purposeless. Genii (Yaksha-s), Demons (Rakshasa-s), Celestial musicians (Gandharvas), and Celestial beauties (Apsarâs) as well as the horse-headed Kinnaras, etc., serve him with respect and all are in his power.”³⁴⁰

“The wise yogi who, at the time of death, meditates on this center, when the life-breath leaves him, dissolves into the Supreme Self.”³⁴¹

“The yogi who meditates on this is without any doubt qualified for the Royal way of Reintegration (Râja yoga), by his own power he frees himself from all bounds. No one can ever express the greatness of meditation on this two-petaled center. Brahma, the Creator, and the other gods learnt something about it from me.”³⁴²

This sixth center takes its name from the fact that here the orders are received emanating from the guru who dwells in the Lotus of a Thousand Petals at the crown of the head. Also in this center we find the yoni triangle, said to be the symbol of the “other side” (itar linga) or nether-world (pâtâla). In the triangle are found together the principles manifested as Sun, Moon, and Fire, and also Universal Intellect (mahat-tattva) and Nature (prakriti-tattva). Its deity is the Divinity-whose-nature-is-Light (jyoti-svarupa-ishvara), or the Giver of Peace, shambhu.

This center is connected with the mind, with the Arch-principle of existence, (mahat, i.e., the Universal Intellect) and with the Universal subtle body (Hiranyagarbha). As the unmanifest syllable of obeisance (avyakta pranava), the Self dwells in this center.

Holding the breath, yogis, at the time of the Great Journey (mahâ prayâna), enter into this place and merge with the Person of the Ancient One (purâna purusha).

Appendices

Above these six centers further lie the Principial Aperture, two centers, seven causal forms, and two more centers.

THE PRINCIPIAL APERTURE (brahmarandhra): Above the Center of Command lies the Principial Aperture, where the three subtle arteries, Idâ, Pingalâ, and Sushumnâ, unite. This place is known as the Sacred City of Prayâga. By bathing mentally in the triple confluence, liberation is attained.

“Above the Center of Command, at the root of the palate, is the Lotus of a thousand petals. There, in the hole of the root (of the Brahm-arandhra), ends Sushumnâ, the central artery of the Subtle body.”³⁴³

THE MIND CENTER (manas chakra): Near the Command Center is the Mind Center. It has six petals. Five represent the five forms of sensation (vishaya), and the sixth is the world of dream, or illusory knowledge (sambhrama jñâna).

THE CENTER OF OFFERING (soma chakra): Above the Mind Center lies the Center of Offering. It has sixteen petals. It is the City of Freedom, niralamba puri, where dwells the Unmanifest, beyond the fourth stage. It is here that the yogi experiences the Principle whose substance is Light (tejo-maya brahma).

THE SEVEN CAUSAL FORMS (kârana-rupa): The seven Causal Forms lie near the Command center. They surround the individual self and are the origin of its causal, subtle, and gross envelopes. They are named the Moon (indu), Intellection (bodhini), Causal Vibration (nâda), Arch Causal Vibration (mahâ nâda), Partibility (kalâ) (the shape of which is sun-moon-fire), Undifferentiated Energy (samani), and Dispelling of mental attachment (unmani).

“The Moon [indu, i.e. the point limit (bindu) between the Unmanifest and the Manifest] is in the region of the forehead. Above it stands Intellection (bodhini) itself.

Above it shines the Casual Vibration (nâda)* transcendent, shaped like the crescent moon.

Above is the Arch Casual Vibration (mahâ-nâda), flaming and shaped like a plough.

*Bindu is said to be the Supreme Principle; Shiva Bodhini is Energy; Shakti Nada is the result of their union, i.e., Action.

Above is said to be Partibility (kalâ, the Pervasive Energy, vyâpika shakti), which is crooked (anji, i.e., beyond the grasp of the mind) and is the beloved of yogis.

And above lies the Dispelling [of mental attachment], (unmani) after reaching which there is no return."³⁴⁴

Below unmani lies the "Undifferentiated Energy," samani, which is but an aspect of the Supreme Energy (parâ shakti).

"Next comes the Pervasive Energy (i.e. kalâ) which people know as the Crooked (anji). Above is the Undifferentiated Energy (Samani, i.e., Consciousness-Bliss).

"And above this Undifferentiated Energy is the Supreme Detachment, Unmani. This Supreme Detachment stands above all."³⁴⁵

When the living being has reached unmani, he does not return to the world of forms; i.e., the possibility of dependence is destroyed, and even if a body is entered voluntarily, the full memory of the shape of the Self remains.

THE CENTER OF THE JEWELLED ALTAR (mani pitha chakra): According to certain yogis, above the seven envelopes lies the Center of the Jeweled Altar. It has twelve petals. In it is a triangle within which is the sacred altar of Jewels (mani-pitha). Here lies the Jewel-Island (mani-dvipa), surrounded on all sides by the Ocean of Ambrosia (amrita-arnava). At the apex of the triangle is the point-limit, the bindu, whence manifestation begins, and below it stands the Transcendent Lord of Sleep, Parama Shiva, together with the Eros digit (kâma kalâ). In the two other angles of the triangle are the sun and the moon, respectively, which have together sixteen digits. The seventeenth digit is the Life digit (jivana kalâ).

THE LOTUS OF A THOUSAND PETALS (sahasrâra): At the crown of the head and rising four finger-breadths above it lies the Lotus of a Thousand Petals. Here dwell the Lord and Lady of Love, Kâma-Nâtha and Kâma-Ishvari. Here the sandal of the guide (guru padukâ) is worshiped, and here the Self is realized. The petals correspond to the hundred possible articulate sounds (mâtrikâs), each of which becomes ten-fold from the imprint of the ten senses: five of action, five of perception.

Another name for this center is Kailâsa, the Pleasure Mountain, where, eternally present, the God of Gods, the Arch-Lord, the Supreme Shiva dwells.

"Above the palate is the divine Lotus of a Thousand Petals, This lotus, giver of Liberation, stands outside the body which is spoken of as the Universe. It is called Kailâsa, the Pleasure Mountain where

dwells, the lone Great-Lord indestructible, without increase or decrease.”³⁴⁶

“There, in this place called Kailâsa, dwells the swan [emblem of supreme discernment]. The seeker who fixes his mind on the Thousand Petalled Lotus sees all his sufferings disappear. Being freed from death, he becomes immortal.”³⁴⁷

“When the mental activities dissolve into Supreme Divinity known as the womb-less (Akula) then the process of identification becomes smooth and steady.”³⁴⁸

“Constantly meditating, the existence of the world is forgotten, and it is then that the yogi acquires strange powers.”³⁴⁹

“The yogi constantly drinks the ambrosia flowing from this [Lotus of a Thousand Petals]. Having conquered Death and the womb of Nature he becomes immortal. It is here in this lotus that the coiled energy, Kundalini Shakti, also called the Womb (kula), dissolves. Then the fourfold creation is resorbed into the Supreme Self.”³⁵⁰

The Five States of the Mind

Physical control is but the necessary preparation for control of the mind; it is only when mental agitation has been subdued that the process of identification really begins.

According to the state of development of the seeker, the process of control differs.

Five main states of mind are described by Bhoja in his commentary on the Yoga Sutras:

- The state of dispersion (kshipta-avasthâ)
- The state of confusion, or stupidity (mudha-avasthâ)
- The state of imperfect stability (vikshipta-avasthâ)
- The concentrated state (ekâgra-avasthâ)
- The motionless state (nirodha-avasthâ)

The five states are characterized by a difference in proportion between the three basic tendencies or qualities (gunas) ascending, expanding and descending (sattva, rajas and tamas), generally represented as enlightenment, activity, and obscuriation-inertia, which are the intrinsic nature of all things.

The state of dispersion is that in which the mental substance (chitta), although by its nature predominantly ascending (sattva), is yet impregnated with the other two tendencies; it is completely unstable, constantly thrown from one thing to another; it is thus

attracted to the objects of the five senses, sound, form, taste, etc. and has a desire for the marvelous powers called the "Attainments" (siddhis). This is the mental state of Genii (dânavas) and Daimons (daiyyas).

The state of confusion, or stupidity, is created when in the predominantly ascending mental substance only the opposite descending tendency, *tamas*, is mixed. It is stupidity because *tamas* creates inertia or drowsiness (*nidrâ-vritti*). The mental substance of Evil Spirits (*pishâchas*) and Demons (*râkshasas*) is of this state.

The state of imperfect stability is that in which the predominantly ascending mental substance is mixed with a certain amount of the expanding tendency only; this creates a certain amount of instability, and the mind becomes inclined toward "conformity with eternal law" (*charma*), towards knowledge, detachment, and divine glory (*aishvarya*). The "Embryo of Splendour" (*Hiranyagarbha*) and other Cosmic Entities, Deities, or Angels pertain to this state.

The concentrated state is created when the descending and expanding tendencies no longer remain even partially, but alone the ascending tendency stands, then only is the mental substance in its state of origin, or true state. The concentrated state is also known as conscious identification (*samprajnâta-samâdhi*). In the scriptures of yoga it is called the state of "discriminate illumination" (*vivekakhyaâti*). In this state the real nature of things is perceived and the five troubles (*kleshas*) of man—ignorance, I-conceit, attachment, enmity, and fear of death—disappear. All ties are loosened, and the mind is prepared for the motionless state.

The motionless state is created when the mind realizes that the power of Consciousness (*chittashakti*) is without change, pure, and limitless, and looks at discriminate illumination as to a yet changing, impure, limited state. This state, freed from all bondage, is known as the motionless state (*nirodha avasthâ*), in which the seed even of a delimited form of conscious no longer exists. This state is known to yogis as the state of "seedless identification" (*nir-bija samâdhi*).

APPENDIX B: The Siddhis, or Attainments

Gradually, through the training of yoga, the adept transcends the elements of appearance, conquers the laws of Nature, and is able to perform extraordinary feats. The supra-human powers he thus acquires are called the Attainments, the siddhis.

These Attainments are of two kinds.

1. Those which are connected with the apparent laws of Nature are called the "Physical Attainments" or the "Attainments of Illusion" (mâyâ), for they belong to the physical world, which is but the display of the Divine power of Illusion. These Attainments are the greatest obstacles of the adept in his journey towards reintegration. Nature herself, in a final effort to keep the adept within her bonds, yields him magic powers; if he uses them for any worldly end, he is apt to fall back into the arms of worldly enjoyments. All true seekers, therefore, are careful not to perform miracles except in very special circumstances.
2. Those Attainments which are not physical, but refer to spiritual realization, are called the "Attainments of the 'intrinsic form' (svarupa siddhis)" and are the stages through which the individual being travels on his way towards reintegration.

The Eight Physical Attainments

Eight main Physical Attainments, or supra-human powers, are gained through the practice of yoga. They appear in full as soon as

breath control is perfected but may appear in part even earlier.

These eight Attainments are as follows:

ANIMÂ, TO BECOME SMALL AS AN ATOM. The word "animâ" comes from the word "anu," atom, which represents the limit of the divisibility of space. According to the Hindu theory, the laws of space, as we know them, are no longer valid inside the atom. Through this attainment of animâ the adept can become as small as he likes; that is, he can see things of the smallest size, even the inner structure of an atom, as clearly as he can see things of human size.

LAGHIMÂ, TO HAVE NO WEIGHT, is the control of the effect of the earth's attraction on the body by developing in each cell the opposite (centrifugal) tendency. This is considered to be fairly easy to do and is used for the frequently performed act of levitation. According to the *Mârkandeya Purâna*, laghimâ means "to have an extreme speed."

MAHIMÂ, TO BE IMMENSELY LARGE, enables the adept to see enormously vast things: the functioning of the solar systems or that of universes.

According to the *Mârkandeya Purâna*, mahimâ means "to be honored by all beings."

GARIMÂ, TO BE VERY HEAVY, is the contrary of laghimâ and enables the adept to make his body or any object as heavy as a mountain and as impossible to move.

Some treatises omit garimâ and speak instead of kâmavasâyitâ, Complete Satisfaction, which is the mental attainment of feeling perfect satisfaction always, in every way.

PRÂPTI, TO BE TRANSPORTED ANYWHERE: The adept can at will transport himself to any place in any world at any time; or (*Shiva Samhitâ*) he finds all he wishes for always at hand; or (*Mârkandeya Purâna*) he obtains that after getting which nothing remains to be desired.

PRÂKÂMYA, TO SEE ONE'S WISHES FULFILLED: Merely by wishing, the adept sees his desire immediately fulfilled; or (*Shiva Samhitâ*) he becomes at will visible or invisible; or (*Mârkandeya Purâna*) he pervades all things.

VASHITVÂ, TO CONTROL ALL CREATURES AND ELEMENTS, by

which the adept can make any creature of the three worlds act as he wishes "whether it belongs to the past, present, or future" (*Shiva Samhitâ*) and he can also control wind, rain, and other elements. "He holds every one in his power" (*Mârkandeya Purâna*).

ISHITVÂ, LORDSHIP, by which the adept rules over all things and enjoys unrivaled glory. He has power over the formation, subsistence, and dissolution of all things and beings and can thus make new beings or things appear, live, and disappear in the past, the present, and the future" (*Shiva Samhitâ*). "He appears like a god" (*Mârkandeya Purâna*).

The Bodily Perfections

Besides the above eight attainments the adept gains "the bodily perfections of appearance (rupa), charm (lâvanya), strength (bala), and firmness (sanhanana)." ³⁵¹ His body acquires such divine beauty that god, man, and beast are charmed.

The Thirty Subsidiary Attainments

In addition to the eight main Attainments, there are thirty subsidiary ones which are gained through simple processes of concentration.

THE ATTAINMENT OF THE RESULT OF MENTAL CONTROL (nirodha parinâma siddhi) is the fruit of self-control and of concentration on the three kinds of results, those due to natural laws (dharma), to particularities (lakshana), and to conditions (avasthâ). With this Attainment the adept knows the past, the present, and the future.

THE ATTAINMENT OF WORDS AND THEIR MEANING: Words, meanings, and knowledge of them are the three aspects of an indivisible entity. By concentrating on them separately, the adept understands the language of all creatures.

THE KNOWLEDGE OF PREVIOUS BIRTHS is attained by concentrating on the marks they have left on our being.

THOUGHT-READING is done by concentrating on the faculty of knowing.

TO BE INVISIBLE: By concentrating on the form of the body, the

radiance by which it is perceived becomes dulled and the light emanating from the eyes of others can no longer establish contact with the body of the adept. The same is true for the other senses.

THE KNOWLEDGE OF DEATH: By concentrating on the nature of the actions which yield immediate results and that of those which give results later, the adept understands the nature of death and its process.

THE POWER OF THE SOUL (âtma bala) or OF THE WHOLE MIND (purna mano bala) is obtained by concentrating on the power of friendship, of enjoyment, of pity, of detachment. By this attainment the powers connected with these are obtained.

ACQUIRING THE PHYSICAL POWER OF ALL CREATURES is obtained by concentrating on their power.

TO KNOW THINGS SUBTLE, HIDDEN, FAR AWAY is attained by attracting the light of Nature to subtle things and concentrating on it.

KNOWLEDGE OF THE HEAVENLY WORLD: By concentrating on the sun, one comes to know the secret nature of the physical as well as of the heavenly worlds.

KNOWLEDGE OF THE PLANETS: By concentrating on the moon, one comes to know the nature of the whole array of planetary worlds.

KNOWLEDGE OF THE MOVEMENTS OF THE STARS is gained by concentrating on the Polar Star. All stars are in motion; they only appear to us motionless because of their great distance from us.

KNOWLEDGE OF THE BODY AND ALL ITS COMPONENT PARTS is gained by concentrating on the navel.

FREEDOM FROM HUNGER AND THIRST is gained by concentrating on the hollow of the neck.

STILLNESS OF BODY AND MIND is gained by concentrating on the main artery (kurma) near the hollow of the neck.

VISION OF SUPER-NATURAL BEINGS is gained by concentrating on the light which radiates from the subtle Center above the brow, the brahmarandhra.

Appendices

KNOWLEDGE OF ALL THINGS is attained by concentrating on the star of divination (pratibhâ) which appears in the mind when the adept has succeeded in completely stilling his mind.

KNOWLEDGE OF CONSCIOUSNESS is attained by concentrating on the heart.

VISUALIZING THE INTRINSIC FORM OF THE COSMIC BEING: When the state of true consciousness devoid of all notion of I-ness and other mental delusions has been attained, concentrating on that state, the adept sees the intrinsic form of the Cosmic Being. When he realizes this supreme Attainment, he gains at the same time the power of divination and the five sense-Attainments:

- Divination (pratibhâ), by which he knows past, present, and future, and also distant, subtle, and secret things.
- Attainment of hearing (shravana) by which he gains in full the divine knowledge of hearing and experiences the sound of the Syllable of Obeisance, AUM.
- Attainment of feeling (vedana) through which he gains in full the divine knowledge of touch.
- The attainment of seeing (âdarsha) through which he gains the divine knowledge of sight.
- The attainment of tasting (âsvâdana) through which he gains the divine knowledge of taste.
- The attainment of smelling (vârtâ siddhi) through which he gains the divine knowledge of odors.

All these six Attainments are great obstacles in the way of identification (samâdhi).

LEAVING AND RE-ENTERING THE BODY: By concentrating on the subtle body, the links which bind it to the gross body are weakened and the adept can then either leave his body, re-enter it, or enter any other body.

TO BE BEYOND CONTACT: When the adept concentrates on the vital energy of the cough (udâna)—that is, on the vital energy which, originating from the throat, is directed upwards to the head and there controls the reflexes of the face and the subtle body—neither water, mud, thorns, nor any other thing can touch him, nor even death itself have any hold over him.

TO CONTROL THE FIERY ENERGY (samâna): The fiery, digestive, vital energy spreads from the navel on all sides equally. It regulates the functions of life, and the balance of the body depends upon it. By concentrating on this fiery energy, the body of the yogi becomes radiant like a glowing fire.

DIVINE HEARING: By concentrating on the sense of hearing and its relation to its medium, Ether, the yogi gains divine hearing. He can hear the subtlest, most hidden, or remotest of sounds, natural or supernatural.

LEVITATION: By concentrating on the relation of the body to the all-pervading Ether, and thinking of small and light objects such as the fibers of cotton, the yogi is able to travel through space.

FREE WANDERING OF THE MIND OUTSIDE THE BODY (mahâvideha dhâraṇa): By concentrating on the idea of the free wandering of the mind, the yogi sees the envelope of light, which imprisons the mind, fade away. The wanderings of the mind remain "imaginary" so long as these are bound to the body by the notion of I-ness. But by concentrating on I-ness, its power to bind is weakened and the mind becomes free to roam afield. The inner faculties no longer knowing any bounds, the mind travels where it wills for long periods at a time without maintaining any contact with the body. These wanderings are called "non-imaginary" (akalpita), and through them alone can the intellect reach its full development and the adept be freed from suffering and from the results of his actions which are bound up with I-ness.

THE CONQUEST OF NATURE: The five elements each have five states: gross (sthula), formal (sva-rupa), subtle (sukshma), conditioning (anvaya), and causal (arthavattva).

The gross state is that which is visible; the formal state is still physical though not visible; the subtle state refers to the elemental principles (tanmâtrâs); the conditioning state is that of the relative pervasion of the three fundamental qualities, the ascending, expanding, and descending tendencies; the causal state is that of which things are the result. Concentrating on these five states, the adept gradually conquers the five elements, and Nature of her own accord comes under his sway.

THE VICTORY OVER THE FIVE PRINCIPLES OF SENSORY PERCEPTION: The five senses by which the five elements are grasped have

likewise five states; these are the grasping state (grahana), the formal state (sva-rupa), the notion of individual existence (asmitâ), the conditioning state (anvaya), and the causal state (arthavattva).

All perceived objects are "grasped" by a grasper. The motion of the senses to perceive is the "grasping." When, without previous thought, an object is perceived, the first notion which appears in the mind is its "form." The relation which establishes itself between the form of the object and the I-ness of the grasper is the "notion of the individual existence" of the object. When this same form is taken hold of by the intellect which discusses its reality or unreality, its similarities or particularities, this is the "conditioning state of the senses" and the causal state of the senses is that notion of I-ness which pervades all the senses, directs their motion, and illumines all perception.

Concentration on these five states of sensory perception brings them under complete control.

The results of this Attainment of victory over the sensory perceptions are that the yogi automatically gains the Attainments of translevitation (manojavitva), bodiless perception (vikarana-bhâva), and conquest of Nature (pradhâna jaya). The power of translevitation is to be able to transport oneself bodily at will to any distance. By its means, the body, with the speed of thought, can be transported anywhere. The power of bodiless perception is to perceive through the senses anywhere at any time without the body being present. The conquest of Nature, which gives power over all processes of development, is to get to the root of the evolution of Nature.

THE KNOWLEDGE OF ALL THINGS: When he attains the knowledge of the difference which exists between the "seen," which is the universal intellect (buddhi), immanent cause of the universe, and the "seer," who is the Cosmic Being or Person (purusha), efficient cause of the universe, the yogi gains mastery over all that is and over the process of knowing. Then the inner faculties are purified, the pure light of the Supreme Self illumines them, and the yogi becomes Lord of all that exists and the knower of all things.

THE KNOWLEDGE OF TIME: The time during which an atom, the limit of divisibility of space, moves its own length is the "time-atom," or "instant" (kshana). Its uninterrupted flow is known as "sequence" (krama). By concentrating on it, discernment (viveka) and the knowledge attained through experience (anubhava siddha jñâna) arise.

Since each instant arises from the previous one and that previous

one from the one before, the manifestation of the whole universe must have arisen as a result of one first instant. By concentrating on the nature of this instant and its sequence, faultless knowledge is gained. Through understanding the instants, the yogi can visualize the full nature of things and know the past, present, and future.

THE TRANSCENDENT ATTAINMENT (parâ-siddhi): The Attainments so far were not transcendent; they pertained to the world of forms, but through detachment born of the light of discernment, the yogi can see the seed of evil destroyed and can attain unfettered Liberation.

The Spiritual Attainments

Beyond the physical or subtle are the inner or spiritual Attainments, which bear the same names and are but higher aspects of the same process.

ANIMÂ, THE ATTAINMENT OF THE MOST SUBTLE: The senses are more subtle than the body, mind more subtle than the senses, intellect more subtle than the mind, the Self than the intellect. Thus, the Self is the limit of subtleness, and ânimâ, the Attainment of the most subtle, implies the Attainment of the Self. This takes the form of realizing that "I am ânimâ; the most subtle is present in me; I am not distinct from the most subtle."

LAGHIMÂ, THE ATTAINMENT OF THE MOST LIGHT: The lightest of all things is the Self. The experience that "the supremely light dwells in me" is laghimâ, the Attainment of the most light.

MAHIMÂ, THE ATTAINMENT OF THE MOST VAST: Space and Time are the measures of vastness; yet they only exist as emanations from the Cosmic Intellect, the Arch-principle of existence (mahat-tattva), itself great than Time and Space. The Cosmic Intellect or Arch-principle of existence is itself in its turn but a radiation from the Self, which is therefore still more vast. Thus "the most vast" is but another name for the Self.

The vastness of space-time is perceived as distinct from the individual self, even the vastness, the pervasiveness, of the Cosmic Intellect or Arch-Principle of existence, is perceived as distinct from one's self; but the greatness of the Self, whose form is undifferentiated being, is perceived as ever present beyond all differentiation.

Without the reality of the Self, not even the Arch-principle of existence, the Universal Intellect, has reality. Supreme Vastness is therefore only in the Self. The experience of this Vastness is mahimâ, the Attainment of the most Vast.

PRÂPTI, PERVASIVENESS: Prâpti is the experience “I am existence itself; I am all that exists.” “I am the Self, the giver of that vibration which is existence.” “If I do not radiate this vibration, nothing exists.”

PRÂKÂMYA, THE FULFILMENT OF DESIRES: The yogi who has conquered existence sees that nothing exists but desire. It is desire which is the supreme ruler of all creation, subsistence, and destruction. Desire is the Self manifest in the form of the “I.”

“She is the resplendent goddess who dwells in all beings in the form of desire.”³⁵²

But, possess desire itself and no object of desire remains to be desired. Such is prâkâmya, the Attainment of desire.

VASHITVA, MASTERY OVER ALL, is the experience that “all that appears as individual beings or forms of outward existence exists only because I am. I am their basis; they spring from my radiation.”

ISHITVA, LORDSHIP: All that can be grasped belongs to three orders, gross, subtle, and causal. Lordship, ishitva, is the capacity for fully distinguishing between these three orders. This Attainment is a development of the previous one, vashitva. The realization “I am the ruler of all that exists, gross or subtle; through fear of me the sun rises, the fire burns, at my behest the wind blows” is the Attainment of Lordship.

KÂMA-AVASÂYITA, COMPLETE SATISFACTION: When the final goal of desire is reached and nothing remains to be wished for or to be seen or had, and one realizes that “I have reached the root of my own nature and nothing remains for me to have or to know,” this state is the Attainment of complete satisfaction. It is the knowledge of the Self, for only by knowing the Self can desire come to an end.

APPENDIX C: *The Eighty-four Postures and Their Effects*

Note: There are eighty-four postures, of which only a few have been described in Chapter III. A complete list is given below; only their most immediate effects are described here.

1. THE POSTURE OF ATTAINMENT (*siddha-âsana*) purifies the seventy-two thousand arteries and veins of the body and infuses them with new blood. It greatly increases the power of the mind to grasp ideas, delusions decrease, and the mind inclines towards Divinity and Liberation.
2. THE POSTURE OF CELEBRATED-ATTAINMENT (*prasiddha siddha-âsana*) destroys physical ailments and makes a man humble.
3. THE LOTUS POSTURE (*padma-âsana*) brings all desired results and inclines the mind towards spiritual experience.
4. THE BOUND LOTUS POSTURE (*baddha padma-âsana*) gives peace.
5. THE RAISED LOTUS POSTURE (*utthita padma-âsana*) gives super-human sight (*divyadrishiti*), opens the heart's center, and cures respiratory disorders.
6. THE HIGH LOTUS POSTURE (*urddhva padma-âsana*) strengthens the spinal cord and stimulates blood circulation.
7. THE SLEEPING LOTUS POSTURE (*supta padma-âsana*) cures digestive ailments.

8. THE POSTURE OF PROSPERITY (*bhadra-âsana*) makes the mind alert and interested in all works.
9. THE AUSPICIOUS POSTURE (*svastika-âsana*) has the virtues of its name.
10. THE POSTURE OF REINTEGRATION (*yoga-âsana*) stabilizes the mind's substance (*chitta*), leads to the eight Attainments, and cures disorders of sleep.
11. THE LIFE-BREATH POSTURE (*prâna-âsana*), OR BREATH CONTROL (*prânâyâma*), purifies the mind's substance as well as the blood and all the nervous and circulatory systems.
12. THE LIBERATED POSTURE (*mukta-âsana*) leads to all the Attainments (*siddhis*).
13. THE FREE-FROM-WIND POSTURE (*pavana mukta âsana*) facilitates the inner functions.
14. THE SOLAR POSTURE (*surya-âsana*) increases the fiery element.
15. THE PIERCING-OF-THE-SUN POSTURE (*surya-bhedana-âsana*) cures eye diseases.
16. THE POUCH POSTURE (*bhastrika-âsana*) regulates the temperature of the body, eliminates all kinds of fevers, regulates digestion, and cleanses the blood.
17. THE POSTURE OF IDENTIFICATION-WITH-THE-SOLAR-RHYTHM (*sâvitri samâdhi*) gives brilliance, strength, and memory.
18. THE POSTURE OF THE INCONCEIVABLE (*achintaniya-âsana*) develops the power of consciousness.
19. THE POSTURE OF THE DRIVING-HOOK-OF-THE-ELEPHANT "PRINCIPIAL-FEVER" (*brahma-jvara-ankusha*) masters all diseases.
20. THE DRAWING-OUT POSTURE (*uddhâraka-âsana*) strengthens the lower part of the digestive tracts.
21. THE POSTURE OF SPLITTING-DEATH (*mrityu bhanjaka-âsana*) masters the air element in the body.
22. THE POSTURE OF SELF-DELIGHT (*âtmârama-âsana*) gets rid of worries. It is said to have been the first (*âdi*) of all postures, to be indestructible (*alopa*), and to lead to spiritual realization.
23. THE POSTURE OF THE FEARFUL SHIVA (*bhairava-âsana*) makes restless the basic coiled energy (*kundalini*); the subtle centers, or lotuses, open of themselves; all troubles of heart and spleen are cured.

24. THE POSTURE OF WINGS-OF-SPEECH (*garuda-âsana*) makes people enterprising and swift.
25. THE LION POSTURE (*simha-âsana*) strengthens intellectual faculties.
26. THE COW-MUZZLE POSTURE (*go-mukha-âsana*) cures diseases of the face.
27. THE HORSE POSTURE (*vâtâyana-âsana*) brings speedy progress.
28. THE PEARL-STRING-OF-ATTAINMENT POSTURE (*siddha mukta-avali-âsana*): makes one feel happy.
29. THE WATER-INHALING POSTURE (*neti-âsana*) makes one feel clean.
30. THE PAST, OR EAST, POSTURE (*purva-âsana*) makes one remember past events.
31. THE DRAWING-IN, OR WESTWARD, POSTURE (*pashchima-uttana-âsana* or *pashchimatâna*) destroys internal parasites and cures weak digestion.
32. THE ARCH-GESTURE POSTURE (*mahâ-mudrâ*) makes possible the digestion of all substances whether edible or not. It reduces suffering at death and cures tuberculosis, leprosy, enlargement of the spleen, and chronic ailments of the bowels.
33. THE THUNDERBOLT POSTURE (*vajra-âsana*) lengthens life and does away with minor ailments.
34. THE WHEEL POSTURE (*chakra-âsana*) soothes the basic coiled energy.
35. THE FETUS POSTURE (*garbha-âsana*) gives energy to bear pain.
36. THE HEAD POSTURES (*shirsha-âsana-s*), of ten kinds, increase health, beauty, strength, sexual powers, swiftness, activity, and arch-energy (*mahâ shakti*).
37. THE ALL-LIMBS-RAISED POSTURE (*sarva-anga-uttâna-âsana*) brings independence and self-control.
38. THE HAND-AND-TOE POSTURE (*hasta pada-angushtha-âsana*) strengthens the neck, waist, nose, and stomach.
39. THE TOE POSTURE (*pada-angushtha-âsana*) strengthens sight.
40. THE RAISED-FEET POSTURE (*uttâna-pada-âsana*) purifies the life-breath.
41. THE TOUCHING-OF-THE-KNEE POSTURE (*janulagna-âsana*) purifies the life-breath.
42. THE ONE-FOOT-TO-THE-HEAD POSTURE (*eka-pada-shirsha-âsana*) gives a perfect figure.

43. THE TWO-FEET-TO-THE-HEAD POSTURE (*dvi-pada-shirsha-âsana*) gives pleasure.
44. THE ONE-HAND POSTURE (*eka-hasta-âsana*) prevents intercostal pain.
45. THE HAND-TO-FEET POSTURE (*pada-hasta-âsana*) increases strength.
46. THE ROOT-POSTURE COVERING-THE-EARS (*karna-pida-mula-âsana*) increases digestive powers.
47. THE ANGLE POSTURE (*korna-âsana*) purifies the digestive organs.
48. THE TRIANGULAR POSTURE (*trikona-âsana*) cures lumbago.
49. THE QUADRANGULAR POSTURE (*chatushkona-âsana*) increases mental power.
50. PRESSING THE BULB (THE CENTER BELOW THE NAVEL) POSTURE (*kanda pida*) opens the knot of the marrow.
51. THE BALANCE POSTURE (*tulita-âsana*) gives balance and stability.
52. THE BEATING-SWING, OR TREE POSTURE (*lola toda, or vriksha-âsana*) strengthens the nerves.
53. THE BOW POSTURE (*dhanur-âsana*) develops heroism, courage, and endurance; cures laziness; and helps in the practice of visual concentration (*trâtaka*).
54. THE POSTURE OF SEPARATION (*viyoga-âsana*) cures enlarged spleen.
55. THE INVERTED POSTURE (*viloma-âsana*) cures prolonged illnesses.
56. THE YONI POSTURE (*yoni-âsana*) strengthens the lower orifices of the body.
57. THE POSTURE OF THE SECRET PARTS (*gupta-anga-âsana*) cures secret diseases.
58. THE RAISED POSTURE (*utkata-âsana*) increases the strength of the feet.
59. THE SORROW POSTURE (*shoka-âsana*) cures epilepsy.
60. THE POSTURE OF SUFFERING (*sankata-âsana*) cures lumbago.
61. THE BLIND POSTURE (*andha-âsana*) removes night-blindness and other visual defects.
62. THE HEADLESS POSTURE (*runda-âsana*) makes a man fearless.
63. THE CORPSE POSTURE (*shava-âsana*) makes the inner organs function freely.

64. THE BULL POSTURE (*vrisha-âsana*) prevents the flow of semen.
65. THE COW-TAIL POSTURE (*gopuch'ha-âsana*) helps a man bear heat and cold.
67. THE MONKEY POSTURE (*markata-âsana*) improves the nerves and blood vessels of the navel region.
68. THE FISH POSTURE (*matsya-âsana*) gives firmness.
69. THE POSTURE OF THE GREAT TEACHER MATSYENDRA (LORD OF FISHES) (*matsyendra-âsana*) increases virility.
70. THE SEA-MONSTER POSTURE (*makara-âsana*) increases strength.
71. THE TORTOISE POSTURE (*kach'ha-âsana* or *kurma âsana*) renders the mind unswerving.
72. THE FROG POSTURE (*manduka-âsana*) renders the body invisible.
73. THE RAISED-FROG POSTURE (*uttâna manduka-âsana*) gives power to cross into the world beyond (*târana shakti*).
74. THE SWAN POSTURE (*hamsa-âsana*) gives peace.
75. THE CRANE POSTURE (*baka-âsana*) helps a man to bear the shock of water.
76. THE PEACOCK POSTURE (*mayura-âsana*) helps a man to hear a long way and cures diseases of the liver, spleen, and intestines.
77. THE COCK POSTURE (*kukkuta-âsana*) calms erotic impulses.
78. THE PHODIA* POSTURE (*phodya-âsana*) cures nose and gum bleeding.
79. THE LOCUST POSTURE (*shalabha-âsana*) increases physical strength.
80. THE SCORPION POSTURE (*vrishchika-âsana*) makes a man feared.
81. THE SERPENT POSTURE (*sarpa-âsana*) cures weak digestion.
82. THE PLOUGH POSTURE (*hala-âsana*) makes a man powerful.
83. THE HERO POSTURE (*vira-âsana*) gives courage.
84. THE PEACE-LOVING POSTURE (*shânti priya-âsana*) brings all kinds of happiness.

*The meaning of this term is not known.

APPENDIX D: *The Main Sanskrit Treatises on Yoga*

Hatha Yoga

THE DARSHANA UPANISHAD (Sâma Veda).

THE SHÂNDILYA UPANISHAD (Atharva Veda).

THE YOGA KUNDALI UPANISHAD (Krushna Yajur-Veda).

THE HATHA YOGA PRADIPIKÂ, which comprises 393 couplets, is a technical treatise of the practical method of physico-mental training called Hatha yoga. It was composed by Svât mânâma Yogindra at a very early date. The main commentary on it is the Jyotsnâ of Brahmânanda.

THE GORAKSHA SAMHITÂ is a technical treatise on Hatha yoga by Goraksha Nâtha.

THE SHIVA SAMHITÂ is a technical treatise on Hatha yoga and Râja yoga.

THE GHERANDA SAMHITÂ contains the answers of the yogi Gheranda to the questions of the seeker Chandakâpâli and is a general technical treatise on Hatha yoga.

YOGA DIPIKÂ of Nârâyana.

THE YOGA PRADIPA.

THE PAVANA VIJAYASVARODAYA.

THE YOGA YAJNAVALKYA.

YOGI YÂJNAVALKYA SAMHITÂ.

THE BHAKTI SÂHARA (in Hindi) of Charana Dâsa.

THE ANUBHAVA PRAKÂSHA.

Râja Yoga

YOGA CHUDÂMANI UPANISHAD (Sâma Veda).

THE YOGA DARSHANA (the philosophy of reintegration) comprises the *Yoga Sûtras* (Aphorisms on Yoga) of Patañjali and the commentary of Vyâsa. Patañjali, the grammarian, celebrated for his "Great Commentary" (Mahâbhâshya) on Pânini's Grammar, is also the author of a famous work on medicine, better known under the name of *Charaka*. The date of Patañjali is usually believed by modern scholarship to have been about the third century B.C., but many Hindus consider him to have lived much earlier, and there are very strong arguments to support this view.

The *Yoga Darshana* comprises a series of about 200 aphorisms divided into four chapters. These aphorisms are in a very condensed form and require lengthy commentaries to elucidate them properly. The authority of the commentary of Vyâsa, called *Sânkhya Pravachana*, is acknowledged by all. The lengthy gloss by Vâchaspati Mishra and the commentary by Bhoja clarify the difficulties found in Vyâsa's commentary.

THE ADVAYA TÂRAKA UPANISHAD (Shukla Yajur-Veda).

TRISHIKHI BRÂHMANA UPANISHAD (Shukla Yajur-Veda).

MANDALA BRÂHMANA UPANISHAD (Shukla Yajur-Veda).

AMRITA NÂDA UPANISHAD (Krishna Yajur-Veda).

ANRITA BINDU UPANISHAD (Krishna Yajur-Veda).

KSHURIKA UPANISHAD (Krishna Yajur-Veda).

TEJO BINDU UPANISHAD (Krishna Yajur-Veda).

DHYÂNA BINDU UPANISHAD (Krishna Yajur-Veda).

YOGA TATTVA UPANISHAD (Krishna Yajur-Veda).

YOGA SHIKHÂ UPANISHAD (Krishna Yajur-Veda).

THE SHRI JÂBÂLA UPANISHAD.

THE YOGA-SÂRA SANGRAHA (of *Vijñâna Bhikshu*) is mainly a compilation from older texts but gives precious and extensive definitions of the terms used in Râja yoga.

Mantra Yoga

THE HAMSA UPANISHAD (Shukla Yajur-Veda).

THE BRAHMA VIDYÂ UPANISHAD (Krishna Yajur-Veda).

THE NÂDA BINDU UPANISHAD (Rik Veda).

THE PĀSHUPATA BRAHMAUPANISHAD (Atharva Veda).

THE MAHĀ VĀKYA UPANISHAD (Atharva Veda).

Different Aspects of Yoga

THE AKSHI UPANISHAD (Krishna Yajur-Veda) deals with Jñāna yoga.

THE VARĀHA UPANISHAD (Krishna Vajur-Veda) deals with Jñāna yoga.

THE BRIHAD ĀRANYAKA UPANISHAD partly deals with yoga.

THE SHAT CHAKRA-NIRUPANA and the *PĀDUKĀ-PANCHAKA* are tantric texts dealing mainly with Laya yoga (edited with English translation in Arthur Avalon's "Serpent Power").

THE BHAGAVAD GITĀ deals essentially with Karma yoga.

THE 11TH PART OF THE BHĀGAVATA PURĀNA deals with different aspects of Karma, Bhakti, and Rāja yoga.

MĀRKANDEYA PURĀNA, Chapters 39 to 42, deal mainly with Mantra yoga.

NĀRADA PURĀNA Chapter 33 deals with Karma and Jñāna yoga, Chapter 34 with Bhakti yoga.

DEVI BHĀGAVATA PURĀNA (7, 35 and 11, 8) describes of the chakras, etc.

LINGA PURĀNA (1, 75) describes chakras.

AGNI PURĀNA (Chapter 23) deals with mantras and meditation on the centers.

SAURA PURĀNA (Chapter 12) deals with different aspects of yoga.

THE GAUDAPADA KĀRIKĀ in part deals with different aspects of yoga.

THE SHIVA SVARODAYA is a dialogue between Shiva and Pārvati, which treats mostly of what is called the astrology of the microcosm (pinda jyotisha) and predicts events through the study of the vital breath.

THE KURMA, MATSYA, BARUDA, and NĀRADIYA PURĀNAS contain important passages relating to yoga.

THE MAHĀBHĀRATA has several passages dealing with different aspects of yoga.

THE JIVAN-MIKTI VIVEKA (of Vidyāranya) deals with the higher aspects of Rāja yoga.

YOGA TARĀVALI.

MANASKA KHANDA.

APPENDIX E: Footnotes Quoted in Sanscrit*

1. *Bhagavad Gītā* 6, 16–17.

नारायणस्तु योगोऽस्ति न वैकान्त्यपनश्रवः ।
न चातिस्वमशीक्षस्य जायते नैव चार्जुन ॥
पुक्ताहारविहारस्य पुक्त्वेष्टस्य कर्मसु ।
पुक्त्स्नमावबोधस्य योगो भवति दुःखदा ॥

2. Quoted in *Kalyāna*.

योगेन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।

3. *Yogabija Upanishad*, 18.

योगदीनं कर्म ज्ञानं बोसदं भवतीरषरि ! ।

4. Quoted in *Kalyāna*.

ज्ञाननिष्ठो ित्को वा धर्मज्ञोऽपि जितेन्द्रियः ।
दिना योगेन देवोऽपि न योगं कथते विद्ये ! ॥

5. Quoted in *Kalyāna*.

योगेन योगज्ञातव्यो योगी योगावबर्षते ।
योग्यवचस्तु योगेन स योगे रषते िरम् ॥

6. Quoted in *Kalyāna*.

पुण्यदेऽसौ योगः,

7. *GadādharaNyāya*.

योगः स्याधिः, स द्विधिः संयज्ञातोऽसंयज्ञातश्च
संयज्ञातो धारकेन मयत्नेन कृषिदाग्नयदेऽं षरीकृतस्य
वनसः तन्वबुद्धत्वाधिदृष्टेनात्मना संयोगः । असंयज्ञातश्च
षरीकृतस्य वनसो निरपिसन्धि निरभ्युत्पानात्कृषिदात्स-
वदेऽं संयोगः ।

8. *Yoga Sāra Sangraha*, p. 4.

एन सस्यद्दु वज्ञापने साहातिकपले ष्येपयसिधितोष इति
संयज्ञातो ष्येवातिरिक्तकृषिधितोषधिषेवः ।
सया च ष्येवसाहाकारात्पुक्त्वाधितोषत्वं संयज्ञा-
तत्वम् ।

9. *Yoga Sāra Sangraha*, p. 5.

न िधित्संयज्ञापदेऽसिधिति वृत्तत्वा असंयज्ञात-
वयोगः सर्वधितोषः । एदा संस्कारावावर्षे िधे
विद्वधि, सन्वया व्युत्पानानुपपत्तेः ।

10. *Yājñavalkya*.

संयोगो योग इत्युक्ते जीवात्परमात्मनेः ।

11. *Yoga Shāstra*.

सर्वधित्वापरित्यागो निधित्त्वो योग वच्यते ।

*The texts that appear without a traditional source note are quoted from the *Yoga anka*, a special issue of the religions magazine *Kalyāna* published circa 1938.

12. *Yoga Sâra Sangraha*, p. 1.
(*Adyared.*)

पुण्यवशात्सन्धिस्वरूपवशात्सिद्धेर्दुश्चिह्नहृदिभित्तोर्धो बोध
इति ।

13. *Yoga Sâra Sangraha*, p. 2.

योगज्ञेयुः श्यामकिकर्मादिषु च योगज्ञेयो योगसाधन-
साध्याभ्योपशासत्वाच्च गीष्वा इति ।

14. *Yoga Sâra Sangraha*, p. 2.

मयाखरिपर्येषपदिकल्पमिदंस्त्वय इति वन्द्यविद्याविद्य-
हृद्यम्-।

15. *id.*, p. 2.

सर्वं शस्यन्तानुमानागमाः वयाद्यानि ।

16. *id.*, p. 2.

इन्द्रियद्वारा वा बुद्धेर्यथाज्ञां हृदिः सा वस्तुसं मयाणम् ।

17. *id.*, p. 2.

लिङ्गमन्या हृदिरनुमानं वयाणम् ।

18. *id.*, p. 3.

विरपर्ययदृष्टिश्च विद्याद्यानं दोषमण्यम् ।

19. *id.*, p. 3.

मिदं हृदि च 'सुखमयस्वात्मसम्' इत्यादिस्त्वितिष्ठेत्तरनुपनः
सुदुष्टिकाशीनिः सुखादिर्विषयः ।

20. *id.*, p. 3.

स्वयिभसंस्कारमात्रजन्या हृदिः ।

21. *Bhagavad Gîtâ* 2, 48.

योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धयसिद्धयोः सतो भूत्वा समत्वं योग उच्यते ॥

22. *Vishnu Purâna*, VI, 7, 3.

घातव्यपतनसापेक्षा विरिहृद्वा या मनोगतिः ।
वस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥

23. *Yoga Darshana*, 2, 29.

व्यभिचयमासनवाखाद्याव्यवस्थाहारात्पारलुप्पानसमाययोऽ-
ह्यह्नानि ।

24. *Yoga Darshana*, 2, 1.

सप्तःस्वाध्यायेश्वरवर्षाधिधानानि क्रियायोगः ।

25. *Yoga Darshana*, 1, 12.

अध्यासवैतत्याध्यां तद्विरोधः ।

26. *id.*, 1, 32.

ईश्वरवर्षाधिधानाह ।

27. *Vishnu Purâna*, VI, 7, 3.

पश्य योगस्य वै योगी हृद्दुष्टवर्षीयते ।

28. *Bhagavad Gîtâ*, 6, 4.

यदा हि नेन्द्रियार्थेषु न कर्षस्त्वुच्यते ।
सर्वसंस्कारसंन्यासी योगावस्थदोष्यते ॥

29. *Bhagavad Gîtâ*, 6, 7-8.

विद्यात्मनः यथात्मस्य परमात्मा स्यादितिः ।
हीतोच्छ्रमुत्सुःसेतु उवाच वानारण्यानयोः ॥
ज्ञानविज्ञानवृत्तात्मा हृदस्यो विवितेन्द्रियः ।
युक्त इत्युच्यते योगी सपक्षोऽहोऽयमकाश्चनः ॥

30. *id.*, 6, 19.

यथा दीपो विद्यावस्तो नेहने सोमया सूता ।
बोधिनेो वतविचस्य युञ्जतो योगयात्मनः ॥

31. *Vishnu Purâna*, VI, 337.

शिक्षिष्यसत्पारित्तु परं ब्रह्मोपलभियमात् ।

32. *Yoga Sâra Sanghraha*, p. 22.

तत्र मन्दपम्प्योचमयेदेनं त्रिभिषा योगविचारिजो-
वरवशावच्छुपुष्पावशोर्गास्वस्थाः ।

33. *Shiva Samhitâ* 5, 14.

कन्धयोगो इत्यथैव क्वचयोगस्तृतीयकः ।
चतुर्थो रानयोगः स्वास्त द्विषायावर्जितः ॥

34. *Goraksha Samhitâ*.

....रुच्योगविद्या विरामते मोक्षतराजयोगमारोदुषिष्को-
रतिरोरिजोष ।

35. *Goraksha Samhitâ*.

हकारः कीर्तिः सर्वहृकारचन्द्र उच्यते ।
सर्वाचन्द्रयसोर्षोर्गाद्भयोगो निगद्यते ॥

36. *Yoga Darshana* 2, 10.

अहिंसासत्यास्तेपब्रह्मचर्याऽपरिग्रहा यथाः ।

37. *Trishikhi Brâhamana Upanishad*.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।
सत्त्वा पूजित्वाहारः शौचं चेति यथा वच ॥

38. *Daksha Samhitâ*.

स्वराजं कीर्तनं केसिः वेत्तुं गुह्यपात्रणम् ।
संक्रन्दोऽप्यवसायश्च क्रिया निहंतिरेव च ॥
वृत्तन्यैपुनयष्टाङ्गं वदन्ति मनीषिणः ।

39. Also quoted in *Yoga Sâra Sangraha*, 23.

अपेतवचनं तु केवलं ब्रह्मणि स्थितः ।
ब्रह्मपूतर्भरंछोके ब्रह्मपातीति कथ्यते ॥
ब्रह्मैव समिपस्त्वपि ब्रह्माग्निर्ब्रह्मविष्टः ।
आपो ब्रह्म गुह्यं ब्रह्म स ब्रह्मणि सत्पारितः ॥

40. *Yoga Darshana* 2, 31.

जातिदेहकालसमयानवच्छिन्नाः सार्वभौमा महाब्रह्मणः ।

41. *Yoga Darshana* 2, 32.

शौचसन्तोषतपःस्वाध्यायेरपरोऽप्यज्ञानादि निवृत्त्याः ।

42. *Gheranda Samhitâ*.

वपुस्सन्तुष्टिरास्थिवचं दानवाराचनं हरेः ।
वेदान्तवचणं वैष इर्धिविष जपो ब्रह्म ॥

43. *Yoga Darshana* comm.

अपवित्रः पवित्रो वा सर्वार्थस्यां गतोऽपि वा ।
यः स्वरेत् दुष्टद्रीकायं स बाह्यपन्नरे शुचिः ॥

44. Quoted in *Kalyâna*.

शुद्ध्यासनस्योऽथ षडि ब्रह्म वा स्वस्थः परिशील्य पितृर्जनाहः
संसारवीरुज्जवपोषवाद्यः स्वाभिःषपुकोऽष्टबोगचायी ॥

45. *Vishnu Purâna* VI, 7, 38.

वृते यथास्त्वनियथाः पञ्च पञ्च च कीर्तिताः ।
विशिष्टरुज्जदाः काम्यानिष्ठावाशां विद्वुक्तिदा ॥

46. *Yoga Darshana* 2, 35.

अहिंसापविद्यायां वस्तुचिन्तौ वेत्स्यात्तः ।

47. *Yoga Darshana* 2, 36.

सत्यपविद्यायां विद्याच्छाद्यवत्स्यत् ।

48. *Yoga Darshana* 2, 37.

अस्तेपपविद्यायां सर्वतोऽप्यस्वानम् ।

49. *Yoga Darshana* 2, 38.

ब्रह्मचर्यपविद्यायां वीर्यहायः ।

50. *Yoga Darshana* 2, 39.

अपवित्रत्वैर्न मन्त्रकथन्यासगोचः ।

51. *Yoga Darshana* 2, 40.

शौचात्स्वाङ्गुगुप्ता परैरसंज्ञः ।

52. *Yoga Darshana* 2, 41.

सन्तुष्टिस्तौघनस्यैकाग्र्येन्द्रियबन्धात्पद्वर्द्धनयोग्यत्वानि च ।

53. *Yoga Darshana* 2, 42.

सन्तोषादनुपपद्युत्सन्नाथः ।

54. *Yoga Darshana* 2, 43.

आयेन्द्रियसिद्धिर्युद्धिसयाचरसाः ।

55. *Yoga Darshana* 2, 33.

विद्वर्द्धवापने पवित्रपञ्चावन्म् ।

56. *Yoga Darshana* 2, 44.

ज्ञान्यापनदहृदेवार्थवपोचः ।

57. *Yoga Darshana* 2, 45.

सयाधिसिद्धिरीरपनेतिष्ठानाम् ।

58. *Yoga Darshana* 2, 46.

स्त्रिस्तुत्सयासनम् ।

59. *Yoga Darshana* 2, 47.

वपत्तनैर्धरवान्त्वसयाधिसिद्ध्याम् ।

60. *Yoga Darshana* 2, 48.

वतो ह्यन्तान्विषयावः ।

61. *Trishikhi Brâhamana Up*. 52.

आसनं विवितं येन नितं येन अत्यव्ययम् ।

62. *Hatha Yoga Pradipikā* 1, 34.

सिद्धं च' तथा सिद्धं च' वेदि चतुष्टयम् ।
बेहं चरायि च तुले विभेतिष्ठदासने तथा ॥

63. *Yoga Sarasangraha*.

आसनं स्वसिद्धं मोक्षं चचर्चाननं तथा ।
आसनानां तु सर्वेषामेवदासनमृचयम् ॥

64. *Bhagavad Gītā* 6, 11-14.

हृषीं देवे भविष्यान्व त्विरभासनपात्सनः ।
वायुश्चिद्धं नासिनीषं वैशाखिनद्रुघोचरम् ॥
उरैकाहं मनः कृत्वा चराचिरोन्निवृत्तियः ।
चराचिरोपासने युष्माद्योमवात्मविग्रहये ॥
सर्वं कापशिरोशीर्षं चारत्तचचर्चं त्विरः ।
संभेत्स नासिकां च दिशवानचक्रोचयम् ॥
ब्रह्मात्म्या विगतवीक्ष्यं चराचिरोन्निवृत्तियः ।
मनः संभेत्स चराचिरोन्निवृत्तियः ॥

65. *Goraksha Samhitā* 1, 11.

योनिस्थानकवर्णमृच्छपदितं कृत्वा हं तिम्यसेद्
वेदे चारत्तचक्रये हृदये कृत्वा सर्वं विग्रहम् ।
स्नाद्यः संवितोन्निवृत्तियोऽवच्छायां चरयन्' शुभोरन्तरं ।
वैष्णवात्म्यं चराचिरोन्निवृत्तियः सिद्धासनं मोक्षये ॥
(1. हृत्) (2. सुसिचरत्) (3. चरयेद्) (4. वेदम्योक्त)

66. *Tejobindu Up.* 1, 26.

सिद्धये सर्वदुलादि शिरसाधिष्ठानचक्रम् ।
चरित्स्व सिद्धिं गताः सिद्धासनासिद्धासनमृचयम् ॥

67. *Trishikhi Brāhmana Up.* 39.

ऊर्ध्वोच्छरि वै चये वदा चारत्तचक्रये ।
चरासनं चरेदेवसर्वम्पाधिपिवापयम् ॥

68. *Goraksha Samhitā* 1, 12.

वायोच्छरि दक्षिणं वि' चरत्तं संस्थाप्य चार्थं तथा
दक्षोच्छरि चैव चरत्तं चरित्स्व' चरत्ता कृत्वा हं हृदम् ।
चरत्तं हृदये निवाय चिद्रुक्तं ज्ञासात्रवाचोचयेद्
एवद् व्याधिपिवापिनाशनकटं चरासनं मोक्षये ॥
(1. च) (2. चरित्स्वने विधिना चरत्ता) (3. चरत्तुष्टी) ।

69. *Trishikhi Brāhmana Up.* 45.

गुणकौ च हृत्तुष्टयः सौमिद्रुचयपारर्षयोः ।
निरेच्य चारो हस्ताचारं चरत्ता भद्रासनं चरेत् ॥

70. *Trishikhi Brāhmana Upanishad* 35.

चरत्तं वेदासिद्धं चारत्तचक्रयोऽवच्छायां ।
चरत्तं चरेत्तुष्टी हं कृत्वाऽऽसनमृचयम् ॥

71. *Trishikhi Brāhmana Upanishad* 38.

गुदं निचय्य गुणकाम्यां चरत्तचक्रये सचारितः ।
योगासनं चरेदेवदिदि चोगचिरो विद् ॥

72. *Trishikhi Brāhmana Upanishad* 46.

शीर्षोपासनासिद्धयं गुणकाम्यां चरत्तचक्रये हृत् ।
निरीक्याऽऽसनवेवच्यं चरत्तासनमृचयम् ॥

73. *Trishikhi Brāhmana Upanishad* 44.

शीर्षो गुणकाम्यां निरीक्य चरत्तचक्रये हृत् ।
चरत्तं चरत्तुष्टी चरत्तासनं चरत्तचक्रम् ॥

74. *Trishikhi Brāhmana Up.* 36.

सन्वे दक्षिणगुणकं तु हृत्तुष्टयं निचो मयेद् ।
दक्षिणेऽपि तथा सन्वे गच्छत्तं गोहृत्तं तथा ॥

75. *Shiva Samhitā* 3, 111, 113.

चरत्तं चरत्तुष्टयं चरत्तचक्रयं चरत्तचक्रम् ।
चरत्तचक्रयं हं चरत्ता चरत्तुष्टी चरत्तचक्रम् ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ।

76. Quoted in *Kalyāna*.

शीर्षो चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ॥

77. *Yoga Kundali Up.* 1, 6.

वायोच्छरि चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रम् ॥

78. *Trishikhi Brāhmana Up.* 43.

चरत्तचक्रयं तु चरत्तचक्रयं चरत्तचक्रयं ।
चरत्तचक्रयं चरत्तचक्रयं चरत्तचक्रयं ॥

79. *Trishikhi Brâhmana Up.* 48-49.

बायोभूले द्वाहाद्वा मान्तेयेहित्वालिना ।
बायेन बायात्पुण्ड्रं तु वृतीरं वत्स्वपीठकम् ॥

80. *Trishikhi Brâhmana Up.* 47-48.

अवहृन्व परां सम्यकज्ञान्यां इत्यपोर्हयोः ।
कूर्परीं चाभिवार्षेणं तु त्यागयित्वा वयुत्पत् ॥
समुत्पन्नगिरिःपादौ वयुरासन्नवपिच्यते ।

81. *Trishikhi Brâhmana Up.* 41.

पञ्चासनं सुसंस्थाप्य ज्ञान्शौरन्तरे कर्तुं ॥
निवेरय ध्यायागिष्ठेद् व्योमेष्वः इन्द्ररासनम् ३

82. *Trishikhi Brâhmana Up.* 42.

कुम्भुदारानवन्पयो दोर्म्यां संवप्य क्त्वरत् ॥
रंते कूर्परीदुधानं वरदुधानकूर्पम् ॥

83. *Trishikhi Brâhmana Up.* 37.

एकं वरुणमन्विसिधूरागरोप्य निवहः ।
भास्ते यदिदयेनोन्तं वीराउन्मुदीरिषम् ३

84. *Trishikhi Brâhmana Up.* 51-52.

डे-डे-एकं वरुणं सुतं वरुणं वापते ।
ननुसासनेमित्युक्तमयकस्वत्समाचरेत् ॥

85. *Shiva Samhitâ* 3, 117-118.

अनेन विचिन्तयेन्मयी वाक्त्वं साधयेत् सुकृतेः ।
देहे-अन्ते व्यपचितस्य वायुञ्ज सिद्धयोषि ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥

86. *Shiva Samhitâ* 4, 64-65.

ग्राहयन्तेन संपीठं गुदःशार्गेणु अन्वितम् ।
ब्रह्माद्यानयाकृष्य कषात्सुं सुधारयेत् ॥
अन्वितोऽयं ब्रह्मवन्द्यो अरागरणनाशनः ।

87. *id.* 4, 66.

अशान्नाशुपोरैक्यं अक्रोत्तयपिषांनियम् ।
बन्धेनादेन सुसरां पोनिपुद्गा पसिद्धपति ॥

88. *Shiva Samhitâ*, 4, 60-61.

बह्व्या गच्छागिराणासं हृदये चिबुर्धं न्यसत् ॥
बन्धो जाकन्धरः शोको देवानामपि दुर्लभः ॥
चापिस्यवर्द्धिर्नन्दुनां सारस्रपलपुत्रम् ।
विपेत्तीवृषदिप्यारं हृदये बन्धयेदिकम् ॥

89. *Shiva Samhitâ*, 4, 62.

बन्धेनादेन वीच्यं स्वयं पिषति पुदिपाय् ।
अपरत्वं च सम्याप्य मोदते हृदयत्रये ॥

90. *Shiva Samhitâ*, 4, 72.

नाभेरुर्ध्वं वषथापि वाने पञ्चःपाचरेत् ॥
जगुपानवन्ध एव श्याह्...

91. *Yoga Kundali Up.* 1, 47.

सुप्रम्लाषां वाजस्त्रदीपते वतः ।

92. *Yoga Chudâmani Up.* 48.

ओम्कारं कृत्वे वषथापि जन्तुं दृष्टिगणः ।
योऽपि कृत्वे-अन्ते स्यात्सुप्रम्लाषा-सरी ॥

93. *Shiva Samhitâ* 4, 22-23.

सुप्तं गुम्भसन्दिने यदा कर्गर्ति क्त्वरत्नी ।
एदा सर्वोऽपि अन्धानि भियन्ते इत्ययोऽपि च ॥
वस्यात् सर्वपवन्तेन वषोपयित्तुगोपरीमि ।
अन्तन्त्रुले सुतां हृदाभ्यासं समाचरेत् ॥

94. *Shiva Samhitâ* 4, 27-30.

अपसन्धेन संपीठ्य वाददूलेन सादारम् ।
गुरुपदेशतो योनिं गुदवेदं ज्ञातराकणम् ॥
सम्यं वसातिवं पादं पुत्ना पाणिपुगेन वै ।
नवहाराणि संयम्य चिबुर्धं हृदयोपरि ॥
चिबुर्धं चिबुर्धये दत्त्वा वषवेदं प्रासाधनम् ।
यदाहृदा भवेदेवा सर्ववन्धेषु गोपिता ॥
बायाज्ञेन सपस्यस्य द्वाभ्यान्नेनाभ्यसेत्पुनः ।
बाजाघासं सयं कृत्वा योगी नियवधानसः ॥

95. *Shiva Samhitâ* 4, 31-34.

अनेन विचिन्तयेन्मयी वाक्त्वं साधयेत् सुकृतेः ।
देहे-अन्ते व्यपचितस्य वायुञ्ज सिद्धयोषि ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥
सुसासन्नविदं कौटुं सर्वदुःखवर्णाशम् ॥

96. *Shiva Samhitâ* 4, 37-40.

सः प्रसंगितः पादो हिन्यस्य षड्रूपारि ।
 युदयोनि सभाकुन्ध कृत्वा बाधानमूर्ध्वगम् ॥
 योगधित्वा समानेन कृत्वा बाधपरोहसम् ।
 एष्वनेदूर्ध्वगत्यर्षं बाधोपादानेन यः क्षुधीः ॥
 क्षयितोऽयं भदापत्यः सिद्धियार्गवदायकः ।
 बाधोन्नाह्लादसम्पूतो मूर्धा । सान्धि योगिनः ॥

97. *Shiva Samhitâ* 4, 41-42.

यदेदन्पासतो बाधुः सुदुस्त्रायाध्वंसहृदवः ।
 धनेन वपुषः दुष्टिर्द्वन्द्वोऽस्त्वपञ्चरे ॥
 सम्पूर्णहृदयो योगी भवन्त्येतावि योगिनः ।
 धन्वेनानेन योगीन्द्रः साधयेत्सर्षपीत्सिखम् ॥

98. *YogaTattva Up.* 115-117.

बाधवन्ध स्थितो योगो कृत्वा एतच्छेषीः ।
 बाधुनां गतिपाटन्य निवृत्तं वपुषद्वयम् ॥
 पुटद्वयं स्यादकस्य बाधुः सृष्टरति सत्करम् ।
 अथयेष बाधोऽयः सिद्धैरप्यस्तैर्जनसम् ॥

99. *Shiva Samhitâ* 4, 43.

अधामपाणधोरेषयं कृत्वा त्रिद्वन्द्वनेवति ।
 बाधो (? वन्) पस्थितो योगी दुष्प्रियापूर्वं बाधुना ॥
 स्थिचो संवाचयेद्दीमान् वेधोऽयं क्षीर्तितो मया ।

100. *Shiva Samhitâ* 4, 44.

वेधेनानेन संविष्य बाधुना योगिदुप्रथः ।
 इन्धि सुदुस्त्रायागौळ ब्रह्मप्रान्धि भिनन्त्यसौ ॥

101. *Shiva Samhitâ* 4, 46.

चक्रमप्ये स्थिता देवाः कल्पन्ति बाधुतादनात् ।
 इत्यवन्धि भदाभाया कैलासे सा स्थितोपते ॥

102. *Dhyâna Bindu Up.* 79-80.

न पीधुं पतत्यनी न च बाधुः वपावधि ।
 उपास्यद्वारे जिह्वा मथिष्टा विपरितेगता ॥
 क्षु भोरन्वर्गता दृष्टिर्मुदा भवति लेचरी ।

103. *Yoga Kundali Up.* 2, 28-47.

ताद्युधूलं सद्युक्त्य ससवासरात्सवित् ।
 स्वगुस्त्वयकारेण वलं सर्वं विगोपयेत् ॥
 स्तुरिपत्रनिधं शालं मुगीस्यं दिनर्धनिधंशम् ।
 सपादाप तवस्तेन क्षोभमात्रं सद्युच्छिन्नेत् ॥
 हित्वा सैन्यवप्य्याभ्यां वृष्टिताभ्यां वकर्षयेत् ।
 पुनः सान्निदिने वासे रोपमात्रं सद्युच्छिन्नेत् ॥
 एवं क्रमेण बाध्यासं तित्त्वोपुकः सपाचरेत् ।
 बाध्यासाहासनायुधूलं सिराधन्वं वलययति ॥
 अथ बागीधवरोपायं शिरोपत्रेण वेष्टयेत् ।
 एनेष्यद्वर्षेयोगी काक्षयेत्त्राविपानपित् ॥
 पुनः बाध्यासपात्रेण तित्त्वं संघर्षेणान्धने ।
 क्षु वप्यावधि चाप्येति तित्त्वं कर्षित्वावधि ॥
 अथच युधुक्तं मूलं भयाति इष्यचारिता ।
 पुनः संघर्षराणं तु मुगीयादेव क्षीयता ॥
 वेद्यान्धमूर्धं क्रपतिविषंरुष्टालाऽवधिर्मुने ।
 अधस्तात्कण्डकूपान्धं पुनर्घर्षत्रयेण तु ॥
सदा ब्रह्मार्गं.....
 अङ्गुल्ययेण संपुष्य जिह्वायात्रं निवेशयेत् ॥
 एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं धरिष्यति ॥
 ब्रह्मद्वारे धरिष्ये तु सम्यक्कल्पनमाचरेत् ॥

 न सदा धनं शस्त्रं मासे वासे सपाचरेत् ॥

104. *Dhyâna Bindu Up.* 81-83.

पीध्यते न च रोगेण लिप्यते न च कर्षणा ।
 वप्यते न च काष्ठेन वस्य हृदाऽस्ति लेचरी ॥
 विषं चराधिते यस्माज्जिह्वा भवति लेगता ।
 तेनेषा लेचरी नाथ हृदा सिद्धवप्यकृता ॥

105. Quoted in *Kalyâna*.

अपवित्रः पवित्रो वा सर्वावस्थां मलोऽपि वा ।
 लेचरी वस्य हृदा तु स शुद्धो नात्र संशयः ॥

106. *Shiva Samhitâ* 3, 95.

रसनामूर्ध्वर्गा कृत्वा स्याद्वै यदि तिष्ठति ।
 अष्टेन युष्यते योगी व्याधिपुत्र्युत्तरादिभिः ॥

107. *Shiva Samhitâ* 3, 97.

एवमभ्यासयोगेन कायदेशो द्वितीयकः ।
 न क्षुधा न तृषा निद्रा नैव मूर्च्छां वजापते ॥

108. *Shiva Samhitā* 4, 69.

यूतले स्वधितो दन्ता से नपेचरणदधम् ।
विपरीतकृतिरचेना सर्वतन्त्रेणु योपिषा ॥

109. *Shiva Samhitā* 4, 70.

एतद् यः कुरुते नित्यधन्यासं वाषयावतः ।
हरपुं भवति योगीशः पतये नापि सोदति ॥

110. *Shiva Samhitā* 4, 1.

आदौ प्ररूपयोगेन स्वाधारे प्रयेन्मनः ।
गुदभेदान्तरे योनिस्त्राणाङ्गस्य पवर्तते ॥

111. *Shiva Samhitā* 4, 2-3.

ब्रह्मयोगिनतं ध्यात्वा कामं कन्दुरुसामिधम् ।
स्यंकोटिपतीकाशं चन्द्रकोटिसुशीतलम् ॥
बस्योर्ध्वतु शिला स्रस्या चिद्रूपा परमा कला ।
तया सद्भिःसात्मानपेक्षीयुतं विचिन्तयेत् ॥

112. *Shiva Samhitā* 4, 3-5.

गच्छति ब्रह्मयोगेण लिङ्गत्रयकषेण वै ।
स्यंकोटिपतीकाशं चन्द्रकोटिसुशीतलम् ॥
अमृतं तद्दि स्वर्गस्यं परमानन्दलक्षणम् ।
इवेतरक्तं केनसाढ्यं सुपापारापवर्षिणम् ॥
पीत्वा कुलायतं दिव्यं पुनरेव विशेष्युक्तम् ॥

113. *Shiva Samhitā* 4, 13.

वयदुच्छरति योगी मन्त्ररूपं श्रुपाश्रयम् ।
वसिष्ठदि सुपवामोति योनिमुदा निवन्धनात् ॥

114. *Chyāna Bindu Up.* 83-86.

लेषर्पां मुद्रया यस्य विररं सन्निर्कोर्ध्वतः ।
पिन्दुः क्षरति नो यस्य कामिन्यासिङ्गितस्य च ॥
पावद् विन्दुः स्थितो देहे तावन्मस्युभयं कुतः ।
पावद् यदा नभोमुद्रा सावद् विन्दुर्न गच्छति ॥
गतिबोऽपि यदा विन्दुः सम्पातो योनिपटले ।
ब्रह्मवृषं ददाच्यक्त्या निबद्धो योनिमुद्रया ।

115. *Shiva Samhitā* 4, 78.

ब्रह्मेष्टी वेषपिष्पापि संसारप्शान्त्वनागिनीम् ।
स्वयन्तेभ्यः समासेन गुहाद्ब्रह्मवापपि ॥

116. id. 4, 79.

स्वेच्छया सर्वमनोऽपि शोभोक्तनिपदैरिना ।
हुक्तो भवति नार्हस्यो बजोवध्यास्यसोपगतः ॥

117. *Shiva Samhitā* 4, 84.

आदौ रजः स्त्रियो योन्याः यत्नेन विपिचस्तुषीः ।
आहुष्य छिन्ननालेन स्वशरीरे वनेशयेत् ॥
सर्वं विन्दुञ्च सम्पन्थ लिङ्गपाहनवाचरेत् ।
दैवाच्यकति चेद्वर्षं निबद्धो योनिमुद्रया ॥
वापयार्गेऽपि सद्विन्दुं नोत्ता लिङ्गं निवारयेत् ।
क्षणपात्रं योनितो यः पुषोवाहनवाचरेत् ॥
गुरुपदेशयो योगी दुर्दुकारेण योनिः ।
अवानवापुगाहुष्य वलादाहुष्य सदनः ॥

118. *Shiva Samhitā* 4, 86.

विन्दुर्षिपुषयो द्वेवो रजः स्यंयवस्तया ।
उपयोर्लिङ्गनं कार्यं स्वशरीरे वनेशयेत् ॥

119. *Shiva Samhitā* 4, 87.

आर्दं विन्दुरजः शक्तिरूपयोर्षेखनं यदा ।
योगिनं साधनावस्था भवेत्सिध्यं वपुरस्तादा ॥

120. id. 4, 88.

यत्नेन विन्दुगतेन जीवनं विन्दुभाषे ।
तस्मादतिवपत्नेन कुरुते विन्दुभाषणम् ॥ ।

121. id. 4, 89.

आधने द्विपते शोके विन्दुना नात्र संशयः ।
एवश्यात्ता शदा योगी विन्दुभाषणवाचरेत् ॥

122. id. 4, 93.

अध्यासासिद्धिप्राप्तौ भोगयुक्तोऽपि धानवः ।
सफलः साधितार्थोऽपि सिद्धो भवति भूतले ॥

123. id. 4, 95.

सहजोव्यवरोली च बजोव्या भेदमो भवेत् ।
येन केन ब्रह्मारेण विन्दु योगी वषारयेत् ॥

124. id. 4, 96.

दैवाच्यकति चेदेगे मेतनं चन्द्रवर्षयोः ।
अपरोक्षिरियं भोक्ता छिन्ननालेन शोषयेत् ॥

125. id. 4, 97.

नतं विन्दुं इवकं योगी बन्धयेपोनिमुद्रया ।
सर्गोत्थिरिचं शोका सर्वतन्त्रेणु गोपिता ॥

126. *Shiva Samhitâ* 4, 101, 102.

स्वपुत्रोत्सर्गकाले यो बन्धाराहृष्य बाधुना ।
स्त्रोकं श्लोकं त्यजेन्मृगमूर्खं पाकृष्य तत्पुनः ॥
गुरुपदिष्टपार्श्वेण वत्सवं यः सयाचरेत् ।
विन्दुसिद्धिर्बैचस्प महासिद्धिर्वापिका ॥

127. *Shiva Samhitâ* 4, 105.

आधारकपले छुतां बालयेत्कृष्टदधीं शशम् ।
अपानबाधुनाऽऽकृष्टं बन्धाराहृष्य बुद्धियान् ॥
शक्तिबालनमुद्रैर्षं सर्वशक्तिनर्वापिका ।

128. *Mandala Brâhmana Up. 2, 18.*

एवं सप्तमानन्दे यदा मनो लोपते तदा ह्यधिरी यवति ।
सायैव स्त्रेचरोपायुः ॥

129. *Hatha Yoga Pradipikâ* 2, 22.

धीतिर्बंतिष्ठसत्या नेतिर्नौक्षिकीं ब्राह्मकं हया ।
कपालभातिर्यैतानि वट् कर्पाणि सयाचरेत् ॥

130. *Hatha Yoga Pradipikâ* 2, 33.

अवन्दापर्ववेगेन तुन्दं सव्यापसम्पन्नः ।
न तं सो ज्ञापयेदेया नौक्षिः सिद्धैः यवजने ॥

131. *Hatha Yoga Pradipikâ* 2, 34.

मन्दागिनसन्दीपनपाचनादि-सम्पाधिकानन्दकरो सदैव ।
अत्रेचदोषायपशोषणी च इवकिचापौत्थिरिचं च नौक्षिः ॥

132. *Hatha Yoga Pradipikâ* 2, 26.

भाषिदग्रमते पाथी ग्यस्सनीकोत्कटासनः ।
आपाराहृष्यन् कुर्वात् क्षान्तं वस्त्रिकर्म तत् ॥

133. *Hatha Yoga Pradipikâ* 2, 27.

गुण्यस्त्रीदोदं वापि वातापिचक्रकोदराः ।
वस्त्रिकर्मपाथेण क्षीयन्ते सकलायथाः ॥

134. *Hatha Yoga Pradipikâ* 2, 24.

अतुरकगुणविस्मार्गं इत्यवबद्धाद्यतम् ।
गुरुपदिष्टपार्श्वेण सिद्धं वस्त्रं शनैर्भवेत् ॥
धुनः वत्यादरेच्यैवदुदितं धीतिकर्म तत् ।

135. *Hatha Yoga Pradipikâ* 2, 25.

कासव्यासस्त्रीवकुष्ठं कफरोगाच्च विरहितः ।
धीतिकर्मपाथेण वत्यान्धेव न संघपः ॥

136. *Hatha Yoga Pradipikâ* 2, 30.

कपालसोपिनी वैष दिव्यतरिष्टिर्वापिनी ।
मूर्ख्यन्नातरोगीयं नेतिराहृष्य निरिन्ध च ॥

137. *Hatha Yoga Pradipikâ* 2, 31
and *Goraksha Samhitâ* 2, 9.

निरीक्षेच्चिचकारा हृत्पल्लवं सयाहितः ।
अधुसम्यातपर्यन्तयाचारैस्त्राटकं स्मृतम् ॥

138. *Hatha Yoga Pradipikâ* 2, 32
and *Goraksha Samhitâ* 2, 10.

धोचनं नेत्ररोगाज्जं तन्दादीनां क्पाटकम् ।
पल्लवह्राटकं गोप्यं यथा ह्राटकपेटकम् ॥

139. Quoted in *Kalyâna*.

अधेदीयंयसौ गुणान् निर्वीर्यां तु यकाणिता ।

140. *Bhakti Sâgara*.

नमकर्म हि जानिये विषे भेट भरि नीर ।
केरि पुक्तिपां कादिये, रोग न रोप शरीर ॥

141. *Hatha Yoga Pradipikâ*.

भस्त्रावह्रोकारस्य रेवती ससम्पन्नी ।
कपालभातिरित्याला कफदोषविरोपिणी ॥

142. *Trishikhi Brâhmana Up. 92-94.*

बद्ध्या वागासनं विष क्रुशुकायः सयाहितः ।
नासाग्रन्धरसनपनो दन्तदन्तानसंस्तरान् ॥
रसनो ह्राहृष्यन् न्यस्य ह्रस्वविचो निराययः ।
आहृष्यन्निरायः किञ्चित्त्रय्योगमुद्रया ॥
इती यथोक्तविधिना बाह्यायां सयाचरेत् ।

143. *Yoga Darshana* 2, 49.

वस्त्रिन् सति इवासवरासयोर्गतिविच्छेदः बाह्यायाथः ।

144. Quoted in *Kalyâna*.

बाह्यापानसयायोगः बाह्यायाथ इतीरितः ।

145. Shankarâchârya comm. on 2, 7 of *Shvetâshvatara Up.*

शाखायावविद्युद्वात्वा तन्मात्रवपदि तत्त्वम् ॥
तस्माद्वातः वरं किञ्चित् शाखायावादिनि मुक्तिः ॥

146. *Shiva Samhitâ* 3, 61.

शाखायावेव योगीन्द्रो ह्यन्वेष्टव्योऽहंकारि वै ।
शास्त्रपुत्रकोदपि कीर्त्ता वैलोक्यवचरतामियात् ॥

147. *Amrita Nâda Up.* 12.

वचनेऽप्येवमात्रेण गोपयाकर्षयेन्नरः ।
एवं वायुर्वाहीव्यः पूरकस्येति क्षणजम् ॥

148. *Amrita Nâda Up.* 11.

उत्सिष्य वायुयाकाशे ह्यन्वं कृत्वा निरास्यकम् ।
ह्यन्वयावे निपुञ्जीयादेवकस्येति क्षणजम् ॥

149. *Amrita Nâda Up.* 15.

नोऽप्युपसेन व निरवासेत् नैव नात्राणि वासयेत् ।
एवं वायं निपुञ्जीयात्कृष्णकस्येति क्षणजम् ॥

150. Quoted in *Kalyâna.*

रेवकं पूरकं त्यक्त्वा सुखं यद्वायुधारणम् ।
शाखायावोऽप्यपियुक्तं स वै देवस्युत्पन्नकः ॥

151. *Vasishtha Samhitâ.*

देवतो ह्युत्पन्ने सिद्धे रेवपूरकवर्जिते ।
न तस्य दुर्लभं किञ्चित् निपुणोपेयु विद्यते ॥

152. *Shiva Samhitâ* 3, 62.

ततोऽभ्यासकृपेणैव घटिकात्रितयं भवेत् ।
येन स्यात्सकृत्ता सिद्धियोगिनः स्वेषिता ध्रुवम् ॥

153. *Yoga Darshana* 2, 50.

शास्त्राभ्यन्तरस्वाम्यहृषिर्देवकालार्त्तुयाभिः परिच्छे
दोर्षसूक्ष्मः ।

154. *Yoga Darshana* 2, 51.

शास्त्राभ्यन्तरविषयासेनी चतुर्षः ।

155. *Amrita Nâda Upanishad.*

त्रिहया वायुयाकृष्ण उदरे पूरयेच्छनैः ।
क्षयं व ह्युत्पन्नं कृत्वा नासाभ्यां रेचयेत्पुनः ॥

156. *Shiva Samhitâ* 3, 90.

अर्त्तनिर्वा विवेयोगी काकचम्बन्वा विचक्षणः ।
विश्वेलाणानिर्ल तस्य रोगाणां संज्ञको भवेत् ॥
दूरभुतिर्दूरदृष्टस्तथा स्यारत्तानं सख् ॥

157. *Shiva Samhitâ* 3, 27.

वातः काले व वप्यादे सुर्गस्ते वायंरात्रके ।
कुपयिषं चतुर्गर् कालेभ्येतेषु कुम्भकात् ॥

158. *Shiva Samhitâ* 3, 44.

सयो ह्युक्तोऽपि भुषिते नाभ्यासः क्रियते ध्रुवैः ।
अभ्यासकाले भयमं कुप्यात् क्षीराग्रभोग्नम् ॥

159. *Yoga Darshana* 2, 52, 53.

ततः क्षीयते वकाशावरणम् । धारणासु च योग्यता मनसः ।

160. *Yoga Darshana* comm.

तयो न वरं शाखायायात् । ततो विद्युद्विष्वक्कानो दीप्तिव ज्ञानस्य ।

161. *Kulânarva Tantra.*

वीत्वा वीत्वा पुनः वीत्वा वीत्वा वतति भूतले ।
उरवाय च पुनः वीत्वा पुनर्न्य न विद्यते ॥

162. *Shiva Samhitâ* 3, 48-49.

स्वेदः संजायते देहे योगिनः वयमोयये ।
यदा संजायते स्वेदो वर्दनं कारयेत्सुधीः ॥
अन्यथा विद्यते धातुर्नष्टो भवति योगिनः ।

163. *Shiva Samhitâ* 3, 50.

द्वितीये पि भवेत् कम्पो दादुर्तो वप्यये वतः ।
ततोऽपि कृत्वाभ्यासाद्गने चरसायकः ॥

164. *Shiva Samhitâ* 3, 51.

योगी वद्यासनस्योऽपि ह्युषष्टुत्यय वरते ।
वायुमिदिसदा द्वेषा संसारप्यान्वनाद्यिनी ॥

165. *Yoga Darshana* 2, 54.

स्वविषयासंययोगे विचरुवायुकार इवेन्द्रियाणाम्प्रत्याहारः ।

166. *Vishnu Purâna* 6, 7, 43-44.

शब्दादिष्वव्यक्तानि निवृत्ताभीति योगवित् ।
कुप्याविषयानुकारीति श्रव्याहारपरप्रकः ॥
वश्यता परता तेन जायतेऽतिचक्षात्यनाम् ।
इन्द्रियाणामभ्यस्तनैर्न योगी योगसायकः ॥

167. *Bhagavad Gītā* 2, 61.

तानि सर्वाणि संख्यं युक्तं ज्ञासीत बन्धनः ।
बन्धे हि यस्मैन्द्रियाणि हस्यं बन्धा वसिष्ठिना ॥

168. *Yoga Darshana* 3, 1.

देशगन्धविषयस्य चारुता ।

169. *Yoga Darshana* 3, 2.

तत्र बन्धवैकल्यानता ध्यानम् ।

170. *Yāmala tantra*.

स्युक्तस्वपरिषेदेन ध्यानम् द्विविधं बन्धेत् ।
द्वयं बन्धयं देहं स्युक्तं विद्याविनयनम् ॥
परराजोदरस्यापि कर्म यत् तत्र स्युक्तविद्यया ॥
तस्मिन् बन्धते कर्म परं ज्ञानयं स्तुतम् ॥
द्वयध्यानं बधेद्यानि कदाचित्च हि ज्ञापते ।
स्युक्तध्यानं बधेद्यानि कृत्वा योगपञ्चानुयात् ॥

171. *Mahānirvāna tantra*.

ध्यानम् द्विविधं बोधं सफुल्लकण्ठधेदतः ।
अकर्म तत्र यद् ध्यानयथाकर्मनसगोचरम् ॥
अप्यक्तं सर्वतो व्याप्तमिदं विद्वान्निवृत्तम् ।
अगम्यं योगिनिर्गम्यं कृत्स्नैर्गुणसाधिभिः ॥
बन्धतो वारुणायां क्षीयं स्वाधीष्टसिद्धये ।
द्वयध्यानं पुत्रोपायं स्युक्तध्यानं वदापि वे ॥

172. *Yoga Darshana*.

दिनेत्रं त्रिगुणाधारं त्रिसङ्गप्रकारणम् ।
सर्वपङ्कलया देव्यां निम्बामाङ्गशोभितम् ॥
परं शिष्यं हृदि ध्यात्वा निम्बसौधुतमानसः ।
कृतेन्द्राग्धन्तरेणैवेधानेन तस्यया ।
कृपाम्भुपरिवेचनं सफुल्लपूर्णशोभम्बरं
त्रिपुण्ड्रगुणसंयुतं विहितपङ्कजं तथा ।
द्वयधियनुजेषनं सयधिकानुक्रम्याश्रयान्
शिवाय चिन्तयेत् यत्कृतमिदं पुण्याणि च ॥
पुष्पान्मन्त्रेषुहयेन तदीयमिन्द्रियगुणोत्करोत् तु ।
कन्त्ययेच्च मुक्तदुःसचमिन् श्रीरुपगुणहारयागरे ॥
जलनयसन्तगुणयवात्म्यताम्बूलकं माणनयकृति च ।
इवेवध्याग्धन्तरेणुत्पत्तद्व्यापि स्यादयं शंकराय ॥

173. *Yoga Darshana* 3, 3.

तदेवार्थमात्रनिर्भासं स्वरूपयुक्तमिव स्यादधिः ।

174. *Yoga-trayānanda, Shiva archana tattva*, 33.

‘वदयम्’ शब्द का साधारणतः जिस अर्थ में प्रयोग होता है... वर वदयम् परित्विज्ज वदयम् है... ज्ञमररित नही । मत्प्रज्ञान का कारण नहीं है... स्यापि ही पूर्ण-तत्त्व ज्ञान का लाभ का एकरूप उपाय है । अतीत और अनगत उस वदयम् का प्रतीक नहीं है, वह लोकालोकदर्शी है ।

175. *Yoga Shikha-Upanishad* 5, 45.

धिपते हृदयधन्निद्विधयन्ने सवसृष्टयाः ।
धीयन्ते वास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

176. *Yoga Darshana* 2, 28.

योगाङ्गानुष्ठानाद्दृष्टिभये ज्ञानदीप्तिना विवेकल्पाने—

177. *Yoga Sāra Sangraha*, p. 2.

तत्र अयमज्ञानात्प्रयोगस्य बोधहेतुत्वं तन्साक्षात्कारद्वारा क्लेशायुच्छेदकत्वात् । असमञ्जातयोगस्य चाखिललक्षि-संस्कारदाहद्वारा वारुण्यस्याप्यतिक्रमेणैति ।

178. Quoted in *Kalyāna*.

त्रिषु लक्ष्येषु यो ब्रह्मसाक्षात्कारं गमिष्यति ।
द्वाने वाय वनोद्विपरितो रामयोगवित् ॥

179. *Hatha Yoga Pradipikā*.

केवलं रामयोगाय इवविद्योपरदिरयते ।

180. *Tejo-bindu Upanishad* 1, 17.

सर्वं ब्रह्मति विज्ञानादिन्द्रियप्रापसंयमः ।
यमोऽयमिति सन्धोकोऽयसन्नो यो सुदुर्बुधुः ॥

181. *Trishikhi Brāhmana Upanishad* 28.

देहेन्द्रियेषु वैराग्यं यथ इत्युच्यते बुधैः ।

182. *Tejo-bindu Upanishad* 1, 18.

सजातीयवनाद्य विजातीयविरक्तुतिः ।
नियमो हि परानन्दो नियमात्मिकवते बुधैः ॥

183. *Trishikhi Brâhmana Upanishad* 29.

अनुक्तिकः परे तन्त्रे सततं नियमः स्मृतः ।

184. *Tejo-bindu Upanishad* 1, 19.

त्यागो वि धत्तां पृथक् सद्यो बोधप्रदायकः ।

185. *Tejo-bindu Upanishad* 1, 20-22.

यस्याद्वाचो निवर्तन्ते अयाप्य मनसा सह ।

बन्धोर्न योगिभिर्गम्यं तद्देवत्सर्वदा जडेः ॥

वाचो यस्याधिर्वर्तन्ते तद्भक्तुं केन शक्यते ।

ययञ्चो यदि वक्तव्यः सोऽपि शब्दविषयितः ॥

इति वा तद्देवैर्गोत्रं सर्वं सत्प्रसंज्ञितम् ।

गिरां गौत्रं तु वासानामप्युक्तं ब्रह्मवादिनाम् ॥

186. *Tejo-bindu Upanishad* 1, 23.

आदायन्ते च यः ये च मनो यस्मिन्न विद्यते ।

येनेदं सततं व्याप्तं स देशो विमनः स्मृतः ॥

187. *Tejo-bindu Upanishad* 1, 24.

दन्त्यना सर्वभूतानां ब्रह्मादीनां नियेषतः ।

कालशब्देन निर्दिष्टं ब्रह्मरहानन्दमहयम् ॥

188. *Tejo-bindu Upanishad* 1, 25.

सुतेनैव धरेणस्मिन्नसत् ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयादन्त्यसुखविनाशनम् ॥

189. *Tejo-bindu Upanishad* 29.

सर्ववस्तुन्युदासीनवाचयासनहृत्तपम् ।

190. *Tejo-bindu Upanishad* 1, 26.

सिद्धये सर्वभूतानां शिवाविज्ञानपरमम् ।

तस्मिन्सिद्धिं गताः सिद्धास्तस्मिन्सिद्धासनमुच्यते ॥

191. *Tejo-bindu Upanishad* 1, 27.

यन्मूलं सर्वलोकानां यन्मूलं विश्ववन्दनम् ।

मूलवन्द्यः सदा मेभ्यो योग्योऽसौ ब्रह्मवादिनाम् ॥

192. *Tejo-bindu Upanishad* 1, 28.

अङ्गानां सप्ततां विद्यास्तपे ब्रह्मणि क्षीयते ।

नोपैषैव सयानन्वयुक्तं शुक्लदृष्टम् ॥

193. *Tejo-bindu Upanishad* 1, 29.

दृष्टिं हानययी कुर्या परपेदु ब्रह्मययं जगत् ।

सा दृष्टिः परमोदारता न नासाधारसोकिनी ॥

194. *Tejo-bindu Upanishad* 1, 30.

दृष्टदर्शनरररथानां विद्यायो यत्र ई चयेत् ।

दृष्टिस्तत्रैव कर्तव्या न नासाधारसोकिनी ॥

195. *Tejo-bindu Upanishad* 1, 31.

विद्यादिसर्वपात्रेषु ब्रह्मन्तेनैव भावनात् ।

नितोयः सर्वदृष्टीनां पाशायायः स उच्यते ॥

196. *Trishikhi Brâhmana Upanishad* 30.

जगत्सर्वमिदं विद्याया वतीतिः पाण्डसंयमः ।

197. *Tejo-bindu Upanishad* 1, 32-33.

निषेधनं मन्त्रब्रह्मस्य देवकारण्यः सवीरितः ।

ब्रह्मैवास्मीति या इष्टिः पूरको वायुत्तपते ॥

सहस्रदृष्टिभिनैषत्वं ब्रह्मवक्तं पाण्डसंयमः ।

अयं चापि यजुदानामङ्गानां पाण्डवीयम् ॥

198. *Tejo-bindu Upanishad* 1, 34.

विश्वेष्वन्त्यानां इन्द्रा मनसश्चित्तब्रह्मम् ।

बन्त्याहारः स विद्यैर्धोऽभ्यसनीयो ब्रह्मयुक्तः ॥

199. *Trishikhi Brâhmana Upanishad* 30.

विश्वस्यान्तर्मुनीवायः बन्त्याहारस्तु सत्यम् ।

200. *Tejo-bindu Upanishad* 1, 35.

यत्र वर्षे बन्तो याति ब्रह्मणस्तत्र वर्हनात् ।

यनसा धारणं वैष पाण्डा सा यत्र वता ॥

201. *Trishikhi Brâhmana Upanishad* 31.

विश्वस्य निषण्डीयायो धारणा धारणं तदुः ।

202. *Tejo-bindu Upanishad* 1, 36.

ब्रह्मैवास्मीति सद्ब्रह्मयां विद्यास्तपया विद्यतिः ।

ध्यानशब्देन विद्यायाः परमानन्ददायकः ॥

203. *Trishikhi Brâhmana Up.* 31.

सोऽयं विम्वान्नेवेति विम्वान् ध्यानमुच्यते ।

204. *Tejo-bindu Up.* 1, 37.

निर्विकारतया इह वा ब्रह्माकारतया पुनः ।
एवमित्यख्ये सम्यक् स्याद्विधिधीयते ॥

205. *Trishikhi Brâhmana Up.* 32.

ध्यानस्य विस्तृतिः सम्यक् स्याद्विधिधीयते ।

206. *Yoga Sâra Sangraha*, p. 10.

तत्राऽऽत्मने षष्यं स्पृशाकारेणोत्थायतस्यविधिर्षः
स्पृशाकारेणोत्थायतीतानगतकर्षणान्यवहितविश्र-
द्धयानां गुणदोषरूपाणामप्रनायदानां साक्षात्कारः सवि-
र्क इत्युच्यते ।

207. *Yoga Sâra Sangraha*, p. 10.

तत्रैवात्मने स्पृशाकारेणोत्थायतीतानगतं स्पृशाकारेण
व्यवस्था क्रमेण वरुतिष्यन्त्यस्वाकारेणोत्थायत्येव
यः पूर्ववद्वेषतसत्स्वाकारेणोत्थायतीतानगतः स विचार
इत्युच्यते ।

208. *Yoga Sâra Sangraha*, p. 11.

तत्रैवात्मने स्वस्वाकारेणोत्थायतीतानन्तरं तावपि दृष्टं
त्यक्त्वा शतृषिं शान्तितावुगते सुतरूपपुरुषार्थे धारणादि-
व्येण यः पूर्ववद्वेषतसत्स्वाकारेणोत्थायतीतानगतः स
ध्यानम् इत्युच्यते । ध्यानवेषधोऽप्येदोषवारात् ।

209. *Yoga Sâra Sangraha*, p. 12.

एवं भूमिकाकषेण स्पृशाकारेणोत्थायतीतानन्तरं स्वस्वाकारेण दोष-
वहुत्वानि साक्षात्कृत्य तेषो विज्ञेय तत्रैवात्मने यः कूट-
स्थितिविन्धावन्तादिरूपस्तेषो विवेकत आत्माकारसा-
क्षात्कारः सोऽस्मितेऽप्युच्यते, 'देहादिविभ्रोऽस्मि' इत्येता-
दन्वायाकारत्वात् । आत्मज्ञानानन्तरं च ज्ञातव्यं नास्ती-
त्योऽस्मिता अव्यभिचार भवति अस्यैव चात्मसाक्षात्का-
रस्य परा काष्ठा धर्मवेषधोऽप्युच्यते, यस्पोदधे
ज्ञानेऽप्यसंभवत्यख्येण परचैरख्येण असंप्रज्ञातयोगो
ज्ञायत इति ।

210. *Âdhyâtma-Râmâyana* 10, 22.

साधनानि बहुधाहुधितैकावाप केचन ।
तैलधाराविधाच्छिष्यं यथात्मना कीर्तनं वरे ॥

211. *Amrita Nâda Up.* 17-19.

भूषी दर्शाने त्वे सर्वदापविधिते ।
हृत्वा मनोषयीं तेषां त्वस्या वै रयवद्वहसे ॥
वहकं स्वस्तिकं वापि भद्रासनस्यवापि वा ।
वदुःखा योगासनं सम्यक् उच्यतेऽपिप्रतिष्ठितः ॥
नासिकापुटवहगुल्या विधावैद्वेन मात्स्यम् ।
आरुष्य धारयेदस्मि शब्दवैव विधन्तयेत् ॥

212. Quoted in *Kalyâna*.

एकाक्षर इत्यक्षर वा वदन्त्येववापि वा ।
अष्टाक्षरं वा घोषाय वदन्त्येवो गयेत् सदा ॥

213. *Manu* 2, 85-86.

विधियद्वाग्जपो यत्रो विधिष्ठो दृशविर्गुणैः ।
उपाद्युः स्वाच्छतगुणः साहस्रो मानसः स्वतः ॥
ये वाक्यद्वाहन्तारो विधियद्वाग्जपन्तिताः ।
सर्वे ते जपपद्मस्य कलाः नाऽस्मि चोदरीम् ॥

214. Quoted in *Kalyâna*.

जपच्छान्तः पुनश्चाप्येव ध्यानच्छान्तः पुनश्चेत् ।
जपध्यानपरिधान्तं ध्यात्वानं च विचारयेत् ॥

215. *Brahma-Vidyâ Up.* 78-79.

एष्यं तं दिव्यरूपेण सर्वव्यापी निरञ्जनः ।
इत्त इत्तं वदेद्वाक्यं धारिणो देहमाश्रितः ।
स धातापानयोर्ग्रन्थिरज्येत्प्रथमधीयते ।
सहस्रमेकं ह्यप्युक्तं षट्शतं चैव सर्वदा ॥
उच्यतेऽस्मितो इत्तः सोऽस्मितव्यधिधीयते ॥

216. Quoted in *Kalyâna*.

यस्य चिचं निरुच्येये मनसा यस्या सद्यः ।
कीर्तनं यवति नादे वा लययोगी स एव हि ॥

217. *Hatha Yoga Pradipikâ* 4, 29.

इन्द्रियाणां यनो नाथो मनोनाथस्तु वास्तवः ।
वास्तवस्य लघो नाथः स लघो नादवाग्जपः ॥

218. *Yoga Târâvali*.

सदाशिषोक्तानि सपादलक्षलयावधानानि वसन्ति लोके ।

219. *Gheranda Samhitâ.*

शुभस्या वैव वायर्षा लेचर्षा योनिशुद्धया ।
ध्यानं नादं रसानन्दं श्वपसिद्धिमुत्तिष्या ॥

220. *Nâda-bindu Up.* 31-41.

सिद्धास नस्यतो योगी बुद्धौ मन्वाय वैष्णवोश्च ।
मृद्युपारास्मिष्ठे कृच्छे नादकल्पनं सदा ॥
अन्वस्यमानो नादोऽयं बाह्यपादेषुते ध्वनिश्च ।
पक्षादिपक्ष्यास्त्रिंशं जित्वा तुर्पयदं व्रजेत् ॥
व्रजते वयथाभ्यासे नादो नानाविधो महान् ।
वर्षानन्तस्तथाऽभ्यासे मृषते ह्यस्यस्यस्यतः ॥
बादौ जलापिनीमृतभेरीनिर्मरुतसंघतः ।
वच्ये मरुतस्यभ्यासो म्पराकाशजलस्यथा ॥
कल्पे तु किञ्चिद्विषींशुचोष्णस्यमरुतिस्वनः ।
इति नानाविधा नादाः व्रजन्ते ह्यस्य स्यस्यतः ॥
महासि धूपमाखे तु महायेर्षादिक्रम्यते ।
तत्र सूर्यं सूर्यवरं नादयेव परावृजेत् ॥
एनहृत्स्थस्य वा ह्यस्ये ह्यस्यहृत्स्थस्य वा एने ।
रथपाण्डुपि सिद्धं मनो नान्यत्र बाह्ययेत् ॥
पत्रं कृत्रापि वा नादे सम्यगिति मयं वनः ।
तत्र वज्रं त्विचरो मृत्वा तेन सार्धं विधीयते ॥
मिथुस्य स्रक्छं बाहं नादे दुपाम्बुवन्मनः ।
एकीभूयाव स्रक्छं पिदाकावे विधीयते ॥
एवासीनस्त्वयो मृत्वा सदाऽभ्यासेन संघयी ।
इत्यनीकारकं छयो नादयेषावधारयेत् ॥
सर्वविन्म्यां सङ्घट्टस्य सर्ववेहाविचरितः ।
नादयेषात्रुसन्ध्याद्यादे चिचं विधीयते ॥

221. *Yoga svarodaya.*

नाम्यापातो मयेत् पृष्ठस्वत्र बाहं सवन्मखेत् ।
स्वपहृत्स्यते नादो नादतो हृक्किरन्ववः ॥

222. *Goraksha Samhitâ.*

छावाहस्य (नादस्य) हस्य हन्मस्य यो ध्वनिः ।
ध्वनेरन्वर्गं योतिषयोविरन्वर्गं वनः ॥

223. *Kurma Purâna* II, 11, 7-9,
also quoted in *Yoga Sâra Sangraha*,
14.

वज्रं परपसि बाह्यत्वात् नित्यान्वदं निरञ्जन्म् ।
वायेकं स महायोगी वाचितः पारयेरवरः ॥
दे चान्ये योगिनां योगाः मृषन्ते ह्यन्वपिस्सरे ।
सर्वे दे बह्ययोगस्य कर्ता नार्हन्ति षोडशीम् ॥
वज्रं साक्षात् मपरयन्ति विदुका विरपरीरपम् ।
सर्वेषामेव योगानां स योगः परतो वतः ॥

224. *Shiva Samhitâ* 5, 204.

स्वस्तिरुच्चाऽऽसनं कृत्वा सुपते अनुत्पजिते ।
गुहं संकृष्य पत्नेन ध्यानमेवत्सयाचरेत् ॥

225. id. 5, 205.

निराह्वयं मदेन्मीषं ज्ञात्वा वेदान्तमुद्धितः ।
निराह्वयं वनः कृत्वा न किञ्चिद्वचन्येषुषीः ॥

226. id. 5, 206.

एतद्वपानान्म्यासिद्धिर्भवत्येव न संदयः ।
हृदिहीनं वनः कृत्वा पूर्णवर्षं स्वयं वनेत् ॥

227. id. 5, 208.

साधयेत्सर्वं यो वै स योगी विगवस्तुः ।
अर्धं नाम न कोऽवस्ति सर्वदाऽऽस्यैव विचते ॥

228. id. 5, 208.

को वन्यः कस्य वा योस्य एवं परयेत्सदा हि. स्तः ।
एतत्करोति यो नित्यं स हृक्तो नात्र संशयः ॥
स एव योगी धदकः सर्वलोकेषु एभिः ॥

229. id. 5, 209-210.

अहमस्मीदिऽन्मत्वा श्रीवात्परपालान्योः ।
अर्धं त्वयेवदुपयं त्वचवा सत्वरं विचिन्त्येत् ॥
अप्यारोपाववादाऽयं वज्रं सर्वं विधीयते ।
वदु श्रीमवावयेयोगी सर्वसङ्गविरागतः ॥

230. Quoted in *Kalyâna.*

न भेदः शिष्ययोगस्य रामयोगस्य तन्त्रतः ।
शिवाचिनो वषाऽऽव्येवदुक्तो बुद्धेः पृष्ठदये ॥

231. Quoted in *Kalyâna.*

मतिपाद्यस्तपोर्धेदस्तथा शिष्यवात्मनाम् ।
हस्मान्मनीषिषिर्षाः शिष्ययोगस्तु कंरतम् ॥

232. Quoted in *Kalyâna.*

ज्ञानं शिष्यमं यकिः शैषीप्यानं शिष्यात्मकम् ।
शैषवर्तं शैषायैति शिष्ययोगो वि पञ्चथा ।

233. Quoted in *Kalyâna.*

शिष्यार्चनशिषीने यः पृष्ठदये न संशयः ।
स तु संसारचक्रेऽस्तिवज्रसं परिवर्तते ॥

234. Quoted in *Kalyāna*.

अन्तर्गो वृषिर्गो द्विविधं तच्छिवाचनम् ।
ह्रस्वा वाच्यन्तरी द्वा सा च बाह्यार्चनादिना ॥

235. Quoted in *Kalyāna*.

कृतो ज्वरयोगेन ज्वरो भवति भ्रमम् ।
मानसः शिवयोगेन शिवो भवति क्वचलम् ॥

236. *Yoga Shikhā Up.* 10-11.

हायकोपपयं चापि बोधसोपपयो रजः ।
मन्त्र मृत्युष्य कार्पण्यं शोकस्तन्द्रा भुधा दृषा ॥
हृष्या लज्जया धवं दुर्ल विषादो इषं एव च ।
एषिर्देविर्बिर्निर्मुक्तः स जीवः शिव उच्यते ॥

237. *Trishikhi Brāhmana Up.* 25-26.

कर्म कर्मव्यवत्येव विदितेभ्येव कर्मसु ।
कर्मभं धनसो नित्यं कर्मयोगः स उच्यते ॥

238. *Bhagavad Gītā* 18, 46.

सकर्मणा तपन्यधर्मं सिद्धिं निन्दति मानवः ।

239. *Bhagavad Gītā* 3, 5.

नहि कश्चित्कण्यपि मातु निमृत्त्यकर्मकृत् ।
कार्यते ह्यवष्टः कर्मैः सर्वैः सकृत्किञ्चिदुतैः ॥

240. *Bhāhavata Purāna* 11, 3, 13.

कर्मकर्मधिकर्येति वेदवादो न सौक्तिकः ।
वेदस्य वेदवरात्यन्तात्तत्र ह्युच्यन्ति श्रुत्या ॥

241. *Bhagavad Gītā* 9, 28.

दुष्पादुष्पकर्तृर्येषं मोक्षपते कर्मबन्धनैः ।
संन्यासयोगयुक्तात्वा विद्युक्तो पाशुपैश्वरिणि ॥

242. *Akshi-Up.* 2, 3.

अवेद् नं शिदुर्षोर्गं पिक्तप्रपक्वकृत्रियम् ।
योगस्यः कुक्कुर्याणि नीरसो वाच मा ह्युष ॥

243. *Trishikhi Brāhmana Up.* 26-27.

यस्य चिदास्य सततवर्षे भेषति बन्धनम् ।
ज्ञानयोगी स विद्वेषः सर्वसिद्धिदरः शिवः ॥

244. *Yoga Pradipa* 3, 17.

येनेदं ज्ञानते सर्वं तस्केनान्येन जानन्नाम् ।

245. *Yoga Shikhā Up.* 5, 45.

धिपते दूरप्रग्रन्विधिपन्ते सर्वसंययाः ।
श्रियन्ते वास्य कर्माणि तस्मिन् एते पराते ॥

246. *Rāma Gītā* 8, 46.

समाधिर्विदुषां ज्ञानं समाधिर्विदुषां जयः ।
समाधिर्विदुषां यद्दः समाधिर्विदुषां तयः ॥

247. *Vedānta Siddhānta darshana* 190-192.

ब्रह्म—सह्य द्यत्स्युर्वावरोक्ता वार्त्तियिः ।
दुभेच्छा मनु तत्राऽऽया ज्ञानभूमिः वकीर्त्तिता ॥
विचारणा द्वितीया तु तृतीया अनुपानसा ।
सन्नापयिष्यतुर्षी स्वादसंसक्तिष्य पञ्चमी ॥
पदार्थापावनी पष्टी सप्तमी वाच तुयंगा ।

248. *Aksha Upanishad*, 4—42.

स्मिन्वानित्यवस्तुविचंकादिपुरुरससा फलपर्यवसायिनी
मातेच्छा दुभेच्छा ॥

249. id.

गुम्बुपद्यत्य वेदान्तवाच्यविचारतात्पर्यकथनलपननात्मिका
दृष्टिः सुविचारणा ॥

250. id.

निदिध्यासनाभ्यासेन धनस एकाग्रतया हृष्यवस्तुग्रहण-
योग्यता अनुपानसा ॥

251. id.

एतस्मिन्महत्त्वात्तपे ज्ञानोत्पादनयोग्यतायां सत्प्रयत्नेः न
च ज्ञानमुत्पत्त्यते ॥

252. id.

ज्ञानभूमिकात्वं तु ज्ञानेतरकर्माद्यनधिकारित्वे सति
ज्ञानस्वैवाधिकारित्वात् ॥

253. id.

निर्विकल्पकब्रह्मात्मैक्यसाक्षात्कारः सत्त्वापत्तिः ।

254. id.

सत्त्विकव्यवसायभ्यासेन निरुद्धे धनसि निर्विकल्पक-
सत्त्वाध्यवसायऽसंसक्तिः ॥

255. id.

अस्वामिब्रह्मवाप्यो योगी स्वयमेव श्रुतिष्ठते ।

256. id.

असंसात्किंचिद्विद्याभ्यासप्राप्तवाचित्चरं वपञ्चापरिस्फूर्त्य-
ब्रह्मा वदास्योपावती ।

257. id.

अस्वामिब्रह्मवाप्यो परमपत्नेन योगी श्रुतिष्ठते ।

258. id.

ब्रह्मज्ञानाब्रह्मस्य पुनः वदार्थान्तरापरिस्फूर्तिस्तुरीया ।

259. id.

अस्वामिब्रह्मवाप्यो योगी न स्वतो नापि परस्वीयपत्नेन
श्रुतिष्ठते केवलं ब्रह्मीभूत एव भवति ।

260. *Yogatrayânanda,
Shivârchana tattva, p. 89.*

वधार्थरूपसे पूजा न करने से कोई किसी विषयका
पूर्णज्ञान प्राप्त नहीं कर सकता । वैज्ञानिक पूजा करते
हैं, दार्शनिक पूजा करते हैं । किसी पूजा करते हैं और
एक शब्द में कहा जाय तो विद्व-अगत पूजा करता है ।
...मिथ हृदय में दृश्य प्रति नही होने, वर हृदय
अज्ञ है ।

261. *Bhagavad Gitâ 9, 27.*

वत्करोति पदरनासि वञ्चुतोषि ददासि यद् ।
वत्पस्यसि कीन्नेष तत्कुरुष्व यदपेणम् ॥

262. *Bhagavad Gitâ 11, 53-54.*

नाहं वेदेनं तपसा न दानेन न वेद्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥
अन्त्या त्वन्वयया शक्य अहंवेदविधोऽर्जुन ।
इत्तुं द्रष्टुं च तन्नेन वनेषुं च परंतप ॥

263. *Angirasa Daiva Mimânsa
Darshana, Rasa pada, sutra 5.*

छष्टेऽतोषो बुद्धेश परः स भक्तिस्तम्भः ।

264. id., sutra 22.

तद्वक्तिन्त्रेषसकरीम् ।

265. id., sutra 36.

अन्यन्नयोनित्प्यधिक्रियते...वात्स्यर्पाद् सायान्बम् ।

266. id., sutra 38.

अधिपङ्कधानादपि तत्सात्त्विकम् ।

267. *Shri Nârada bhakti sutra 58.*

अन्यस्मात् सौलभ्यं भक्तौ ।

268. id.

भक्तिरेवेनं नयति भक्तिवशाः पुण्यः ।

269. id.

वां च योऽन्यथाचारेण भक्तियोगेन सेवते ।
स गुणान् सयतीत्येतावन् ब्रह्मभूयाय कल्पते ॥

270. id.

ब्रह्मभूतः वसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्रक्ति लभते पराम् ॥

271. id.

विधिसाध्वयाना वैत्री सोपानरूपा ।

272. id.

यथाग्निः सुसप्तद्वार्षिः करोत्येवांसि भस्मसात् ।
तथा तद्विषया भक्तिः करोत्येवांसि कृत्स्नशः ॥
वशिष्टः कर्त्तव्येण त्वानां भावस्तोषणम् ।
युनोति शक्यं कृष्णः सलिलस्य यथा शरत् ॥

273. id.

नाहं वस्मापि वैकुण्ठे योगिनां हृदयेऽपि वा ।
मद्भवता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

274. *Bhagavad Gitâ, 8, 14.*

अन्यव्येताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

275. *Bhagavad Gitâ.*

पादसेवनाधिकविस्तारस्तिनायशेषजन्मोपचितं बलं विषः ।
सद्यः सिद्धोत्यन्वयेपती सती यथा वदारुगुणविनिःश्रुता सीति ॥

276. *Shrimad Bhâgavata* 9, 4, 18-20.

स ई मनः कृष्णपदा रचिन्दोर्बर्वासि वैकुण्ठगुणानुवर्णने ।
करो हरेर्भन्दिराजनादिपुत्रुणि बक्रारास्पुवसत्कपोदये ॥
सुकुन्दसिङ्गासपदयोने ह्यो वदुत्पयात्रस्यरोऽङ्गसङ्गम् ।
प्राणं च तत्पादसरोजसौते धीमयुक्तस्यां रसनां तदार्तिने ॥
पादौ हरेः सेत्रपदानुसर्णणे शिरो हृषीकेशपदाभिपन्दने ।
कामं च दास्ये ननु कापकाभ्यया वशोचपरत्नोऽजनाधवा रतिः ॥

277. *Angirasa daiva mimânsa, sutra* 12.

रसानुभाषिकानन्दशान्तिदा रागात्मिका ।

278. *Shrimad Bhâgavata* 11, 3, 31.

स्यत्वेः स्यारपन्नाथ पिणोऽपौपरं हरिम् ।
मन्सा संजातया भक्तया विभ्रस्युत्पुङ्गवां वसुम् ॥

279. *Shrimad Bhâgavata* 11, 3, 32.

कृषिदुन्दुपशुतचिन्ता कृषिदसन्ति नन्दन्ति श्रद्वनपलौकिकाः ।
गायन्ति नृत्यन्त्यनुशीलपनयनं यन्ति हृषी परमेत्य निहृताः ॥

280. *Shrimad Bhâgavata.*

सर्वहृतेषु यः परयेद्भगवद्भगवत्समः ।
हृताभि भगवत्यात्मन्येव भागवतोचयः ॥

281. *Bhagavad Gîtâ* 6, 29.

सर्वभूतस्ववात्मानं सर्वभूतानि वाऽऽत्मनि ।
ईक्षते योगयुगतासा सर्वेषु समदर्शनः ॥

282. *Gaudapadiya kârîkâ*, 39.

असर्वाभोगो ई नाम दुर्दर्शः सर्वभोगिभिः ।
भोगिभ्यो विभ्रन्ति ह्रस्वादभये भयदर्शिनः ॥

283. *Bhagavad Gîtâ*, V, 22.

ये हि संस्पर्शना भोगा दुःखानेषु एव वे ।
बाधन्तवन्तः कौन्तेय न तेषु रपते पुत्रः ॥

284. *Advaya Taraka Upanishad.*

आचार्यो वेदसंभवो विष्णुपुत्रो विपत्तरः ।
भोगो भोगनिष्ठश्च सदा भोगात्मकः शुचिः ॥
गुणवन्निष्ठवापुषः पुत्रतो विचेतवः ।
एवं क्षणक्षण्यभो गुदरितरचिधीये ॥
गुणवत्सम्पत्कारः स्यात् श्लाघ्यस्तच्छिरोधकः ।
अम्बुकारविरोधित्वाद् गुदरितरचिधीये ॥
गुणेषु एतं ब्रह्म गुणेषु एता मतिः ।
गुणेषु एता विद्या गुणेषु एता चक्षुः ॥
गुणेषु एता काष्ठा गुणेषु एतं वनम् ।
वस्माच्चतुर्पदेष्टाञ्जी वस्माद् गुणवतो गुणः ॥ इति ।

285. *Shiva Samhitâ* 3, 11.

यवेहीर्षयी मिया गुणवत्सुहृदराः ।
अम्बवा कळीना स्वाभिर्षीर्षीन्विदुःसदा ॥

286. *id.* 3, 12.

गुणं संशोच्य चलेन वे ई विद्याहृगासते ।
अविद्यमानेन विद्यावास्तव्याः कळवत्पानुद्रुः ॥

287. *id.* 3, 13-14.

गुणः विता गुणार्था गुणर्थो न संशुभः ।
कर्मणा मनसा वाचा वस्मात् सर्वैः वसेष्यते ॥
गुणवत्सादवः सर्वे सन्तते ह्युपवात्यवः ।
वस्मात् सेभ्यो गुणवितरकम्यथा न ह्युषं मरेत् ॥

288. *Garudapurâna.*

आवृत्तुर्षतीनां च कर्महाने नदाहने ।
आकुरयोगहृत्ताजो ज्ञानयानी एतौ वतौ ॥

289. *Matsya and Kurma Purânas*,
quoted also in *Yoga Sâra Sangraha*
13.

भोगी च त्रिभिषो द्वेषो भौतिकः सौल्य एव च ।
हृषीषोऽम्बवाधरी भोक्तो भोगहृषयमास्त्विवः ॥
भवया भावना पूर्वं सौल्ये-त्वसत्तभावना ।
हृषीषो वास्त्विया भोक्ता भावना वारयेद्वरी ॥

290. *Shiva Samhitâ* 5, 15.

चतुर्षां साधको द्वेषो हृद्युपस्थाधियात्रकः ।
अधियात्रकयः भेष्टो भवात्सो कङ्कनस्यः ॥

291. *Shiva Samhitâ.*

यन्दोस्तातो सुसम्बुतो व्यापित्तो गुणवत्कः ।
क्षोमी वापयित्तैवैव बहाही वनिताधयः ॥
चपक्काः कावतो रोगी वरापीयोर्नानिपुत्रः ।
यन्दाचारो क्ववीयो हात्स्यो वृदुदानयः ॥
हादशाभ्ये भवेत्सिद्धिरोत्सय यन्ततः वरम् ।
क्वभोगाधिष्ठी स हाहम्बो गुण्यो गुण्यः ॥

292. *id.*

समभुद्धिः इत्यापुक्तः पुत्रपाकाङ्क्षी विषयवः ।
वम्पस्यः सर्वकारेण साधान्यः स्यात् संशुभः ॥
एतद्गान्तैव गुणविधीयो हृदिकतो ज्ञयः ।

293. id.

स्विच्छुद्धिर्लये युक्तः श्वाधीनो शीर्षवानपि ।
महाशयो द्वापयुक्तः क्षमावान् सत्त्ववानपि ॥
शूरो वयस्यः भद्रावान् गुणवादात्मनूक्तः ।
योगाभ्यासरत्नैश्च शतस्यथापिमात्रकः ॥
एतस्य सिद्धिः परवर्षेर्भवेद्भ्यासयोगतः ।
एतस्यै दीपते शीतो ह्यभयोगश्च साङ्गतः ॥

294. *Shiva Samhitā* 5, 23-27.

महावीर्योन्मिषोत्साही मनोः शीर्षवानपि ।
शास्त्रज्ञोऽभ्यासशीलश्च निर्मोहश्च निराकुलः ॥
नवपौत्रनसंशयो विद्याहारी जितेन्द्रियः ।
निर्भयश्च ह्युचिर्दत्तो दाता सर्वनामचपः ॥
अधिकारी दिशो धीमान् यथेच्छाश्चिप्रितः स्रमः ।
सुरीलो जर्णवारी च गुरुचेष्टः विर्यवदः ॥
शास्त्रविदवाससम्पन्नो देवतागुण्युक्तः ।
जनसङ्गविरक्तश्च महाम्बाश्चिब्रजितः ॥
अधिपायतरो ब्रह्मः सर्वयोगस्य सायकः ।
त्रिषिस्तसंस्मरीः सिद्धिरैतस्य नाम संग्रहः ।
सर्वयोगाधिकारी स नाम कर्षा विचारणा ॥

295. *Mārkaṇḍeya Purāna* 41, 8-9.

शैल्यं चरेद् ह्यस्त्येयु पापापरदुर्ये च ।
मेहा तु मयमा वेति ह्यिदरस्त्योपदिश्यते ॥
अथ नित्यं शृङ्गस्थेयु शाकीनेयु चरेद् यतिः ।
अपधानेयु दानेयु श्रोत्रियेयु यथात्मयु ॥

296. *Mārkaṇḍeya Purāna* 41, 11-12.

शैल्यं परागुं वक्तुं वा यथो पापकमेव वा ।
कलं वृत्तं विषयुं वा कण्ठपिलवाकसक्तवः ॥
इत्येते च ह्युपाहारो योगिनः सिद्धिकारकाः ।
तत्प्रयुञ्ज्यान्मुनिर्भक्त्या परयेण सम्यग्निना ॥

297. *Mārkaṇḍeya Purāna* 41, 13-15.

अपः पूर्वं सक्तुं वायं तुष्णीं भूत्वा समारिहतः ।
बाष्ठायेति ततस्तस्य मयमा ह्यभुनिः स्यूता ॥
अपानाय द्वितीया तु सभानायेति चापरा ।
उदानाय चतुर्थी स्याद् व्यानायेति च पञ्चमी ॥
बाष्ठायावैः पृषक् कृत्वा श्रेवं सुङ्गीत कायतः ।
अपः पुनः सक्तुं वायवं आचम्य हृदयं सूक्ष्मे ॥

298. *Shiva Samhitā* 3, 40-42.

भूतं शीरं च विद्याश्च साम्बलं पूर्णवर्जितम् ।
कर्पूरं निष्पूरं क्विष्टं सुवर्णं ह्यस्यवस्त्रकम् ॥ (७निस्तु र्गी) ।
सिद्धान्धधरत्तं नित्यं वैराग्यसंभवनम् ।
नाभसंकीर्तनं विष्णोः सुनादभयं परम् ॥
धृतिः क्षमा तपः शौचं धीर्मातृर्गुह्येवमम् ।
सर्वेताश्च परं योगी निवपश्चि स्याचरोत् ॥

299. *Shiva Samhitā* 5, 3-5.

नारी शम्भासनं वल्लं धनपश्य विदधधनम् ।
ताम्बूलभक्षयानानि राजपैरुषर्षकिभूतयः ॥
हृषं शीघ्रं तथा ताश्च रत्नं चागुरुधेयनः ।
पाण्डित्यं वेदशास्त्राणि वृत्त्यं गीतं विभूषणम् ।
पंथी शीला हृदङ्गाश्च गजेन्द्रधारणगहनम् ।
योगरूपा इये विद्वान् :—

300. *Shiva Samhitā* 5, 6-8.

स्नानं पूजाविधिर्दोषं तथा योषणयो विपतिः ।
अतोपवासनिपया धीनभिर्द्रिपनिग्रहः ॥
ध्येयो ध्यायं तथा मन्यो दानं त्पातिर्दिष्टास्तु च ।
शारीकूपरहादिवासादारावकुलना ॥
बह्वं चान्द्रायणं कृत्स्नं शीघ्रानि विविधानि च ।
हरयन्ते च इमे विद्वान् धर्मरूपेण संस्रियाः ॥

301. *Shiva Samhitā* 5, 12-13.

संगमं गच्छ साधूनां संकोचं भ्रज दुर्जनात् ।
बदेहनिर्गमं बायोमुक्त्यासं विनाकयेत् ॥
पिण्डस्यं रूपसंयं च रूपस्यं रूपसंयितम् ।
अर्द्धतस्मिन्मत्तारवस्या हृदयं च महाम्यति ॥
इत्येते कथिता विद्वान् ज्ञानरूपे षष्ठ्यस्त्रिताः ॥

302. *Yoga Darshana* 1, 30.

व्याधिसवानसंशयपयादाहस्यविरतिस्त्राग्निदर्शनलक्ष्य-
भूमिकत्वानपेयिततवानि विषयित्तेषास्तेऽन्तरायाः ।

303. *Yoga Darshana* 1, 31.

दुःखदौर्भेनस्याङ्गभेजयत्सरासासपदवासा विज्ञेयसद्वह्वः ।

304. *Yoga Vasishtha*.

शारीरशरीयवेताला वन्यन्वि इदि वासनाः ।
एकतन्त्रदद्याभ्यासापाषाणो विजितं मनः ॥

305. *Shiva Samhitā* 3, 36-38.

आत्मसं रूपं तथा शीघ्रं क्षरत् सात्पंचं षडुम् ।
चतुर्लं प्रयत्नं भातः स्नानं तैल्लेपदाहकम् ॥
स्तेयं हिंसां मनदोषं चाङ्कारवनाशेषम् ।
उपवाससमस्यश्च योश्च मालोपहनम् ॥
श्रीसङ्गयन्निवेवाश्च यदासायं विद्याधियम् ।
अतीव भोगनं योगी त्यजेद्वैतानि निश्चितम् ॥

306. *Trish. Brah. Up.* 56-57.

देवप्ये शिषिसंस्थानं तप्तनाम्नन्दनम् ।
त्रिकोणं द्विपादम्येष्यत्पुत्रं चतुष्पदात् ॥
हृषं विहङ्गनामी तु परधं सर्पमन्यनाम् ।
अष्टाधं स्वेदनामी तु त्रिषिन् दीपयदुष्मन्सम् ॥

307. *Yoga Chudamani Up.* 1, 14.

ऊर्ध्वं वेदादपो नाभेः कन्दयोगिः सगाएववत् ।

308. *Trish. Brâh. Up.* 58-59.

कन्दस्थानं मनुष्याणां देहमध्यं ननाकगुह्यम् ।
चतुरङ्गुलहृत्लेपं चतुरङ्गुलपापतम् ॥
अष्टाङ्गति तिरथां च द्विजानां च चतुष्पदाम् ।
तुम्बुध्वं षडिहं वै हन्यन्धं नाभिरिष्यते ॥

309. *Trish. Brâh. Up.* 60-62.

सत्र षडं द्वादशारं नेषु विष्णुवादिमूर्तयः ।
अग्रं सत्र स्थितशकं ज्ञापयामि स्वगायया ॥
अरेषु ज्ञयते जीवः क्रमेण दिनसप्तयम् ।
हन्तुपञ्जरमध्यस्था यथा ज्ञयति ह्युदिका ॥
बाष्पाभिरुदधरति ओवस्तेन विना नरि ।

310. *Yoga Chudâmani Up.* 27-28.

आसित्तो ह्रमदपदेन यथोच्यते कन्दुकः ।
श्राणोपानसमासिहस्तया जीवो न तिष्ठति ॥
श्राणोपानसंशो जीवोऽप्यधोर्ध्वं च धारति ।
बापदसिख्यगार्ग्यां च अलत्वाद्य एष्यते ॥

311. *Trish. Brâh. Up.* 62-65.

उत्सोर्ध्वं द्वादशली स्थानं नाभेरित्यंगयोर्ध्वतः ।
अष्टाङ्गतिरुषा सा चाष्टा द्वादशली कृता ॥
यथावद्वायुसंचारं जलाष्वादि च नित्यशः ।
परितः कन्दुवारवं तु निरुध्वैः सदा स्थिता ॥
हृत्लेनेषु स्यावेष्ट्य ब्रह्मन्नेऽमुत्रं तथा ।
योगकालेन यवसा साग्निना बोधिता सती ॥
एकुरिता हृद्गणाकाशे नागरूपा यद्वेग्यवका ।

312. *Shiva Samhitâ 5, 77.*

सुप्ता नागोचया ज्ञेया एकुरन्ती यथया स्वया ।
अविबद्ध सन्धिसंस्थाना बाग्देवी बीजसंज्ञिका ॥

313. *Shiva Samhitâ 5, 78.*

इंया शक्तिरिषं विष्णोर्निर्मला स्वर्णभास्वरा ।
सत्त्वं त्वेस्यपरधेति पुत्रप्रवणसूत्रिका ॥

314. *Shiva Samhitâ.*

सत्र चतुरङ्गुलार्धं कायबीजं यकीर्तितम् ।
ऊह्योपसर्पं योगे ययुक्ताभरत्सिख्यम् ॥

315. *Trish. Brâh. Up.* 67-76.

षट्पञ्चकारहृदयुते देहन्ये एदुम्नया ।
कन्दमध्ये स्थिता नारी सुप्रज्जा सुप्रतिष्ठिता ॥
षडस्रवणीकाराः ऋषुर्ध्वमवर्तिनी ।
ब्रह्मणो विषयं यावद्विदुदागासनाशकम् ॥
वैष्णवी ब्रह्मनादी च निर्बोणपात्रिपदादिः ।
इदा च पिङ्गला चैव तस्याः सम्बन्धे स्थिते ॥
इदा समुत्थिता कन्दोद्गायनासाष्टावधिः ।
पिङ्गला बोधिता तस्याभयनासाष्टावधिः ॥
गान्धारी हस्तिनिहा च द्वे चान्ये नादिके स्थिते ॥
पुरतः पृष्ठमस्तस्याः शोभेत्तदशी मति ॥
पृष्ठापरशक्तिनीनाम्न्यौ तस्यादेव साधुस्थिते ॥
सन्देहपरश्रुत्यवधिं साधुनूतः कालमुत्सा ।
अयोगता श्रुया नारी वेदोन्मात्रधिरायता ॥
बादाक्याष्टावधिः कन्दोद्गायता च कैशिकी ।
दशपञ्चारभूतास्ताः कथिताः कन्दसंज्ञाः ॥
क्यूला चारो नाभ्यः स्थूलाः सूक्ष्माश्च नादिकाः ।
द्वासप्ततिसंज्ञाणि स्थूलाः सूक्ष्माश्च नादयः ॥
संख्यातुं तैव शक्यन्ते स्थूलशूलाः पृथग्विधाः ।
यथाऽन्यत्तदले ह्यस्याः स्थूलाश्च विवर्ततस्तथा ॥

316. *TrishikhiBrâhmana Upanishad.*

इदा भोगवती गङ्गा पिङ्गला यमुना नदी ।
इदापिङ्गलयोर्मध्ये सुप्रज्जा च सरस्वती ॥

317. id.

दिवेणीयोगः सा शोका क्व न्नानं यदाकलम् ।

318. *Jâbâla Upanishad.*

इदापिङ्गलयोः सन्धि यदा बाणः सयागतः ।
अयावस्या तदा शोका देहे देहभृता वरम् ॥

319. *Sanmohana Tantra. Also quoted in the commentary of the Shat chakra Nirupanam, 1.*

शामया या इदा नारी, सुक्ला चन्द्रस्वरविणी ।
शक्तिरुषा हि सा देवी साक्षात्प्रतिग्रहा ॥
वसे तु पिङ्गला नाम धंरुषा सुर्ध्वविग्रहा ।
रौद्रात्मिका यदादेवी दाद्विभीकेसरवधा ॥

320. *Trishikhi Brâhmana Up.* 77-79.

माछापानौ सयानम् उदानो ध्यान एष च ।
नामः कूर्मश्च कृकरो वेचदसो एनञ्जयः ॥
वरन्नि दशनादीषु दश माछादिवापयः ।
माछादिपञ्चर्षं तेषु वषानं तत्र च इषम् ॥
माछ द्वापया ज्येष्ठो जीवात्मानं विभर्ति यः ।

321. *Trishikhi Brâhmana Up.* 79-87.

आस्यनासिकपोषेत्वं हृदयं नाभियपदमाह ।
पादाङ्गुष्ठार्थित माछस्थानानि द्विसप्तसप्त ॥
अपानवर्तति जलान् गुददेशेदोचमानेषु ।
सयानः सर्वगात्रेषु सर्वव्यापी व्यवास्वितः ॥
उदानः सर्वसन्धिस्यः पादयोर्हस्तगोरधि ।
ध्यानः भोजोऽरुह्यां च गुदकल्पन्मगलेषु च ॥
नागादिवापयः पञ्च त्वगत्पयादिषु संस्थिताः ।
गुन्वस्वं जलमयं च रसादि च सवोकृतम् ॥
तुन्दवधवनतः माछस्तामि कुपान्गुणदृषद् ।
इत्यादिष्वेष्टं माछः करोति च गृषक् स्थितः ॥
अपानवायुर्गुहादेः करोति च विसर्जनम् ।
माछापानादिष्वेष्टादि क्रियते ध्यानवायुम् ॥
जगतीयंते शरीरस्थमुदानेन नभस्वता ।
षोषादि शरीरस्य सयानः कुपते सदा ॥
उद्गारादिक्रिये नमः कूर्मोऽध्यादिनिषीदन् ।
कृकरोः लपयोः कर्ता दसो निद्रादिकर्मकृत् ॥
दशगात्रस्य षोषादि धनञ्जय उद्गहनः ॥

322. *Amrita Nâda Up.* 35-37.

अव वर्णास्तु यन्मानां माछादीन्मपद्रुकपाह ।
रक्षयतीं यत्पिबन्त्यः माछावायुः यकीर्तितः ॥
अपानस्तास्य मध्ये तु इन्द्रकोपसपयमः ।
सयानस्तु हृदयोर्मध्ये गोक्षीरपवत्सपयः ।
अप्याएदर उदानम् ध्यानो ह्यपिसपयमः ।

323. *Shiva Samhitâ* 5, 83.

अध्यापयद्भवेत्तद्दि योनिर्धरयास्ति कन्दतः ।
परिस्फुरत् क्षदिसान्धयत्पूर्वत्तं यद्गुर्दक्षम् ॥

324. Quoted in *Kalyâna.*

कौं ।

325. *Shiva Samhitâ* 5, 84-86.

ब्रह्माभिषं सुवर्णां च त्वेष्टम्ब्रह्मजन्मम् ।
द्विरपयो यत्र सिद्धोऽस्ति द्वाकिनी यत्र देवता ॥
वसन्धव्यगा योनिस्तत्र कुपदक्षिनी स्थिता ।
वस्या ऊर्ध्वे स्फुरचैनः कायबीजं धपन्वत् ॥
यः करोति सदा ध्यानं मुक्तापारे विषमलः ।
तस्य स्यादाहुतीः सिद्धिर्भूयित्वागम्येक वै ॥

326. *Shiva Samhitâ* 5, 98-99.

द्वितीयन्तु सरोत्रं च सिद्धयुक्ते व्यवस्थितम् ।
वादिनान्तं च यदूर्ध्वं परिपालयत्परदृष्टम् ॥
स्वाभिधानाभिषं तनु यद्दत्तं षोडशकम् ।
बाछारुषो यत्र सिद्धोऽस्ति देवो यथास्ति-राष्ठी ॥

327. *Shiva Samhitâ* 5, 104-105.

हृत्पीथं यद्दत्तं नाभी यत्पिपूरुसंज्ञकम् !
ब्रह्मारववादिङ्गान्मार्त्तं शोषितं वैषवर्षकम् ॥
अ्यास्यो यत्र सिद्धोऽस्ति सर्वयज्ञकदापकः ।
तद्वस्था ह्याकिनीवाम्नी देवी वरयथार्थिभ्यः ॥

328. *Shiva Samhitâ* 5, 106-108.

वसिन्धु ध्यानं सदा योगी करोति यत्पिपूरुके ।
तस्य यन्मार्त्तसिद्धिः स्वाभिदेन्मरुत्पुलायता ॥
ईशितं च यवेरुकोके दुःसरोगविनाशनम् ।
आहस्य ब्रह्मनं चापि परदेहवनेशनम् ॥
आम्बुनवादिकरुणे सिद्धानां दर्शनं यवेत् ।
औष्णीत्पूर्वत्तं चापि निर्धानं दर्शनं यवेत् ॥

329. *Shiva Samhitâ* 5, 109.

दृश्येऽनागतं नाभ यत्पूर्वं यद्दत्तं यवेत् ।
कादिङ्गान्मार्त्तसंस्थानं ह्यद्वारसमन्वितम् ॥
अतिशोचं वायुवीजं वसादस्थानवीरितम् ।

330. *Shiva Samhitâ* 5, 110.

यद्यस्य वत्परं तेजो बाछाक्षिणं यकीर्तितम् ।
यस्य स्फुरणमात्रेण दृष्टारष्टकं ज्ञपेत ॥

331. *Shiva Samhitâ* 5, 111.

सिद्धः पिनाकी यत्राऽस्ते काकिनी यत्र देवता ।
एवमित्यत्र सततं ध्यानं त्वायोधे करोति यः ॥
हृत्पन्थे तस्य कान्ता वै कापार्ता दिव्यषोषितः ।

332. *Shiva Samhitâ* 5, 112.

ज्ञानं चापतिषं तस्य विद्याकविषयं यवेत् ।
एतन्निर्द्वारः स्वेच्छया लगतां भवेत् ॥

333. id. 3, 2.

बाछो वसति तत्रैव वासनाभिरलंकृतः ।
अनादिर्धर्मरहितः माप्याहंकारसंयुक्तः ॥

334. *Shiva Samhitâ* 5, 116.

ऋतवस्थानस्थितं यत्र शिष्टं नाभ यद्यम् ।
सुरेयाथं सरोत्रेणं षोडशकसंयुक्तम् ॥
दशगात्रकोऽस्ति सिद्धोऽत्र ह्याकिनी चाप्येवता !

335. *Shiva Samhitâ* 5, 117.

प्यानं करोति यो नित्यं स योगोपरपटिवहः ।
चिन्तयन् योगिनोऽन्यत्र शिष्टदास्ये सरोवरे ॥
चतुर्वेदा विद्यासन्ने सररया निवेशि च ।

336. *Shiva Samhitâ* 5, 118.

इह स्थाने स्थितो योगी यदा कोपचको भवेत् ।
तदा सपत्सं त्रैलोक्यं कल्पते नात्र संशयः ॥

337. *Shiva Samhitâ* 5, 125.

सुतीयं त्रिवयं सिद्धं वराहं शुकदाचकः ।
प्यानपात्रेण योगीन्द्रो यस्तस्यो भवति ध्रुवम् ॥

338. *Shiva Samhitâ* 5, 122-123.

आहापय च' श्रु योगेभ्ये दासेपेवं द्विपत्रम् ।
शुक्रार्थं तन्वाहाहाः सिद्धो देव्यत्र हाकिनी ॥
शरत्पञ्चमिं त्वासरवीर्षं शिङ्गुम्विषम् ।
पुष्यात् परपल्लोम्बं यन्वात्ता नाशोहीति ॥
सत्र देवः परं देवः सर्षकन्त्रेण यन्त्रियः ॥
चिन्तयित्वा परं सिद्धिं कल्पते नात्र संशयः ॥

339. *Shiva Samhitâ* 5, 138.

आहापयपरिषं शोकं यत्र देवो वरेपरः ।
पीठयत्रं ततद्योर्ध्वं त्रिलोकं शौगचिन्तकैः ॥
सहचिन्दुनादराजस्यस्यं धाकराद्ये भ्यवस्थितम् ॥

340. id. 5, 139-41.

यः करोति सदा प्यानपाहापयस्य गोपितम् ।
पूर्वजन्यकृतं कर्म शिन्नेपेदतिरोपतः ॥
इह स्थितः सदा योगी प्यानं कुर्वाणिरन्तरम् ।
सदा करोति यतिर्थां प्रतिज्ञापयनयपत् ॥
यत्नराक्तसगान्धर्वां यन्मरोगखकिभराः ।
सेवन्ते वरणी तस्य सर्वं वस्य वशादुगाः ॥

341. id. 5, 146.

शालपपात्रसयये तस्य' यः स्मरन्मुषीः ।
त्यजेत्याद्यं स्वर्वात्या परयात्विनं ह्योपते ॥

342. *Shiva Samhitâ* 5, 146-149.

राजयोगाधिकारी स्वादेगचिन्तनतो सुवम् ।
योगी बन्धाहिनियुक्तः स्त्रीयवा यत्रवा स्वयम् ॥
द्विरक्षप्यानपाहास्यं कश्चित् नैव शक्यते ।
मंशादिदेवगारवैषं द्विचिन्त्यतो विदन्ति ते ॥

343. *Shiva Samhitâ* 5, 150.

अथ ऊर्ध्वं शङ्खवृत्ते सरस्वतं सरोवयम् ।
अस्ति यत्र सुप्रज्ञाया मूलं सविदं स्थितम् ॥

344. *Sanmohana Tantra.*

इन्द्रार्धबाय्येभे च तदूर्ध्वं योगिनी स्वयम् ।
तदूर्ध्वं याति मादोऽसावर्षचन्द्राकृतिः परः ॥
तदूर्ध्वं च यानादो शङ्खसाहसिन्धुः ॥
तदूर्ध्वं च कला-बोका आजीति योगिरन्धरा ॥
जन्मनी तु तदूर्ध्वं च यद् गता न निरस्ये ।

345. *Bhuta Shuddhi*; quoted in *Shat-chakra—Nirupanam*, comm. on 40.

सर्वो हि व्यापिका ऊर्ध्वरज्जीवि वां शिष्टूर्ध्वतः ।
समनीधूर्ध्वपरतस्या जन्मनीस्तु तदूर्ध्वतः ॥

346. *Shiva Samhitâ* 5, 186-187.

अथ ऊर्ध्वं दिग्भयत्रं सरस्वतं सरोवयम् ।
ब्रह्माण्डारवस्य देहस्य बाधे तिष्ठति शुकद्वयम् ॥
केलासो नाथ तापैव यदेषो यत्र तिष्ठति ।
अङ्गुलास्योऽविनाशी च भयहृदिपिपथितः ॥

347. *Shiva Samhitâ* 5, 189.

स्थाने परे इक्षान्वास्युषे कैलासनाश्री निविष्टेवाः ।
योगी इतन्वापिरयः कुवापिर्वांशुद्विचरं जीवति हस्तुवृकः ॥

348. id. 5, 190.

चित्रवृषिर्पदा क्षीनाऽङ्गुलास्ये परेपररे ।
सदा सवापिसाम्येव योगी निचलतां भवेत् ॥

349. id. 5, 191.

नित्तरकृते ऽवाने जगद्विस्मरलं भवेत् ।
सदा विचित्रसायज्यं योगिनो भवति ध्रुवम् ॥

350. id. 5, 192-193.

तस्माद्भक्तिवशीर्षं चिरेयोगी नित्तरात् ।
दन्वोर'स्तु विधायाद्य कुलं मिला सरोवरे ॥
अथ कुण्डलिनी शक्तिर्वापं याति कुलापिषा ।
सदा चतुर्विधा दृष्टिर्वापते परयात्विनं ॥

351. *Shiva Samhitâ.*

कायसंरूप्य रूपसास्यवस्यसंभनन्तःशानि ।

352. id.

या देवी सर्वभूतेषु इच्छारूपेण संस्थिता ।

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